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THE JOURNAL
OF THE MOSCOW
PATRIARCHATE

60th ANNIVERSARY OF THE RESTORATION OF THE PATRIARCHAL
SEE (1917—1977)



His Holiness Patriarch Pimen delivering a paper at the solemn meeting on May 25, 1

THE JOURNAL OF THE MOSCOW PATRIARCHATE

ЖУРНАЛ МОСКОВСКОЙ ПАТРИАРХИИ

CONTENTS

The 60th Anniversary of the Restoration of the Moscow Patriarchate	
Address by His Holiness Patriarch Pimen in the Resurrection Church	2
Patriarch Pimen's Report at the Solemn Meeting	3
Greetings by V. A. Kuroedov, Chairman of the Council for Religious Affairs of the USSR Council of Ministers	32
His Holiness Patriarch Pimen's Concluding Speech	34
Patriarch Pimen's Sermon at Divine Liturgy	35
Answering Address by Metropolitan Meliton of Chalcedon in the Patriarchal Cathedral	36
Patriarch Pimen's Speech at the Reception on May 29	37
Answering Speech by His Holiness Vazgen I	39
Anniversary Celebrations	40
Russian Orthodox Delegation on a Visit to Japan	43
Demise of His Eminence Metropolitan Nikodim of Leningrad and Novgorod	43

CHURCH LIFE

Services Conducted by Patriarch Pimen	44
Seventh Anniversary of the Patriarch's Enthronization	45
Pilgrimage to Holy Mount Athos by Archbishop Nikodim, Archpriests Simeon Bozhok and Dimitriy Netsvetayev	46
In the Dioceses	54

SERMONS

For the Feast of the Smolensk Icon of the Mother of God by Bishop Feodosiy	58
Prayer by Hegumen Palladiy	60
Divine Service — a School of Piety by L. Emelyanov	62

PEACE MOVEMENT

Reception in the Kremlin	64
Communique of the World Conference Working Presidium Meeting	64
Appeal to the Special Session of the UN General Assembly on Disarmament	65

CUMENA

Communique of the Russian Orthodox Church and Pax Christi International Conversations	68
---	----

THEOLOGY

The Apostolic Service of the Monks of the Russian Orthodox Church by Archimandrite Eclogiy	70
--	----

LITURGICAL PRACTICE

Divine Liturgy. The Great Entrance by Archpriest Aleksandr Slozhenikin	76
--	----

BOOKS AND PUBLICATIONS

"Religious Workers for Lasting Peace, Disarmament and Just Relations Among Nations" by I. Ulyanova	80
Pravoslavy Kalendaf, 1978 by Archpriest Dr. Pavel Aleš	63, 80

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THE 60th ANNIVERSARY OF THE RESTORATION OF THE MOSCOW PATRIARCHATE

Address by His Holiness Patriarch PIMEN After the Thanksgiving Moleben in the Church of the Resurrection

Sokolniki, Moscow, May 25, 1978

Your Holinesses, Your Beatitudes, esteemed archpastors and pastors, all our dear guests and the pious Moscow flock,

CHRIST IS RISEN!

Today by offering prayers to our Most Holy Mother of God, before Her revered Iberian icon we inaugurated the celebration of the 60th anniversary of the restoration of the Moscow Patriarchal See. The original event took place at the Local Council of the Russian Orthodox Church in Moscow on November 4 (Old Style), 1917. It put an end to the so-called synodal period in the life of the Russian Church which had lasted nearly two hundred years, and revived the ancient canonical form of administration which is described in the 34th Apostolic Canon: "Bishops of any nation should know the highest amongst them and recognize him as their head...."

Mentally reviewing the past decades in the life of the Russian Orthodox Church, we can clearly see the signs of God's providential daily care, and we exclaim after the Prophet and Psalmist David: *What shall I render unto the Lord for all his benefits toward me?* (Ps. 116. 12).

We thank the Lord for His superabundant help to the zealous archpastors and pastors of our Holy Church in their daily labours in guiding the faithful, who are God's people (Gal. 3. 28), children of *one God and Father of all* (Eph. 4. 6).

We thank the Lord for the great favours He bestows upon the One Holy Catholic and Apostolic Church which

is the pillar and ground of the truth (1 Tim. 3. 15), and for all that the Russian Local Church accomplishes to promote the unity of Orthodoxy and multiply all-Orthodox witness and service.

We thank the Lord for the unflagging inspiration for the fulfilment of His commandment: *that they all may be one* (Jn. 17. 21) in the unity of the faith and of the knowledge of the Son of God (Eph. 4. 13) Who opens to the world His Father's love revealed through the Only Son of God so that *whosoever believeth in him should not perish, but have everlasting life* (Jn. 3. 16), and for all that the Russian Orthodox Church is doing to achieve this through her continual and multifarious labours.

We thank the Lord for strengthening our hands (Job 4. 3) so that they never weaken in serving the needs of all mankind, and for guiding *our feet in the way of peace* (Lk. 1. 79), along the path of active peacemaking in which we deem it quite necessary to pool our efforts with those of our brothers and sisters who belong to different Christian Churches, adhere to other religions or do not profess any faith at all.

We thank *always for all things unto God and the Father in the name of our Lord Jesus Christ* (Eph. 5. 20).

According to thy name, O God, is thy praise unto the ends of the earth; thy right hand is full of righteousness (Ps. 48. 10).

Beloved co-participants of this celebration of the Church of Russia!

I sincerely welcome all of you who have come from far and near to share in the joy of our Church celebration with us. I thank you for your labours

grimage and your prayers for the success of our feast today. May the Lord bless our communion love, and the name of our Lord Jesus

Christ may be glorified in you, and ye in him, according to the grace of our God and the Lord Jesus Christ (2 Thess. 1. 12).

His Holiness Patriarch PIMEN's Report at the Solemn Meeting

on May 25, 1978

Your Holinesses, Your Beatitudes, loved archpastors and pastors, dear guests, participants in this solemn meeting,

CHRIST IS RISEN!

I cordially greet all of you, who have come to our capital city at our brotherly invitation from all over the world to share in our ecclesiastical joy and through the communion of the Spirit to abide in God's love (Jn. 15. 12).

With thanksgiving offered to the Most Holy Mother of God, before Her Imperial icon, we have begun today our celebrations of the 60th anniversary of the restoration of the Patriarchate in the Russian Orthodox Church.

Many know that in 1968, in the lifetime of our predecessor, His Holiness Patriarch Aleksiy of Moscow and All Russia of blessed memory, we marked as solemnly, the 50th anniversary of the restoration of the Patriarchate. Ten years have passed, and again the Holy Synod of our Church has found it fit to celebrate this auspicious occasion believing that we, and all Christians in general, should look back at the history of the Church as often as possible, in search of lessons and inspiration for the building of Church life under contemporary conditions and to give the results of the research as a legacy to Christendom.

The object for reflection at the five-ten years ago was principally the consequences of the Church reforms introduced by Emperor Peter I and the activities of Their Holinesses Patriarchs

Tikhon, Sergiy, and Aleksiy, who headed in succession our Church after the restoration of the Patriarchate by the Local Council of 1917-1918.

In May and June of 1971, the Russian Orthodox Church held a local council at which papers were read describing in detail the fundamental aspects of the life and activities of our Church since the 1945 Local Council. The ecumenical sphere of Church life was thoroughly examined retrospectively.

In the present report I intend to focus attention on the events which have taken place in the life of our Church in the last seven years, and to show the continuity of succession in the preservation and fulfilment by the Russian Orthodox Church of Holy Tradition, the most important source for the preservation of the unity of the Orthodox Catholic Church (Eph. 4. 4-6) and so that every member of the Church keep pure his confession of faith which should find its expression in the true life in Christ (Rom. 6. 8).

The Church of Christ, which was born in the upper room of Sion when the Holy Spirit descended upon the Apostles, has abided ever since amongst peoples as the Universal God-Man organism, or, according to St. Paul, as the Body of Christ (Eph. 1. 22, 23), and in which the spiritual reconciliation of mankind to God, and the struggle of grace against sin for the Kingdom of God are continuously being accomplished. God came down to earth and men, working out their *own salvation with fear and trembling* (Phil. 2. 12), are striving to make themselves God's abode.

A REVIEW OF THE HISTORICAL PATH TRAVERSED BY THE RUSSIAN ORTHODOX CHURCH

Church and State

In the process of disseminating among nations, the Church of Christ at the end of the first millennium brought forth a new branch—the Russian Orthodox Church. Her canonical formation as a member of the Constantinople Church took place at the outset of Russia's state formation, its history therefore is closely connected with the fate of the Russian Church. This tie between the Church and State, for all the differences of their natures, purposes and tasks, is due to the fact that the living body of a Local Church is formed out of the citizens of the State, who are involved in its daily life.

The history of their relationship—to give a schematic summary of their millennial development—begins at the period of Kievan Rus when the Church actively helped the State in the matters of government, education, and moral upbringing of the people.

During the Tatar-Mongolian invasion (13th-15th cc.) and the interneccine war, the Church upheld the national self-awareness of the Russian people and undertook the mission of reconciling the quarrelling princes.

The Church commenced her efforts of reestablishing Russian state unity, with Moscow as the centre, already in the days of St. Petr, Metropolitan of Kiev and All Russia (1308-1326). This was achieved finally in the time of St. Aleksi (1353-1378). This saint of Moscow was a contemporary and friend of St. Sergiy of Radonezh who, in 1380, had blessed Grand Duke Dimitriy Donskoi before the Battle of Kulikovo which became a turning point in the struggle of the Russian people against the Tatar-Mongolian yoke and which strengthened the role of Moscow in the formation of the Russian State.

In 1448 Bishop Iona of Ryazan was elected by the council of Russian hierarchs to the seat of the Metropolitan of Moscow and All Russia; thus commenced the autocephalous existence of the Russian Orthodox Church. With the growth of the Russian State power and

the authority of the Russian Orthodox Church in the Orthodox world, the idea of establishing a patriarchal see in Moscow began to spread. On January 26, 1589, Metropolitan Iov of Moscow and All Russia was elected Patriarch of Moscow and All Russia. The council of Eastern Patriarchs (1590 and 1591) held in Constantinople confirmed the Moscow Patriarchal See and listed it as fifth in the dyptich of the Local Orthodox Churches.

His Holiness Patriarch Germolius (1606-1612) is famous as a great patriot who gave his life inspiring and encouraging the volunteers under Minin and Pozharsky in the struggle against the Polish-Lithuanian invaders. His Holiness Patriarch Nikon (1652-1658) strove to strengthen the power of the Patriarch to counterbalance the power of the Tsar. This led to the rupture between the Patriarch and Tsar Aleksei Mikhailovich and the former's deposition. Subsequently it affected the attitude of Emperor Peter I to the Supreme Church Authority. When His Holiness Patriarch Adrian (1690-1700) died, Peter I halted the elections of his successor. Metropolitan Stefan Yavorsky was appointed to head the Church as the *ex officio* Tenens of the Patriarchal See.

To protect his own efforts of transforming the Russian State from the influence of the Church which might not approve his position, Peter I reformed the Church administration. On January 1, 1721, he instituted the Holy Governing Synod which commenced working on February 14, 1721, as the Holy Governing Synod which later became the Supreme Church Authority of the Russian Orthodox Church. In 1723, the Holy Governing Synod was recognized by the Eastern Patriarchs and addressed by them as their sister in Christ. Thus began the two-hundred-year synodal period. It is noted for the great dependence of the Church on the State. The role of the State in Church affairs strengthened particularly through the Chief Procurator, a lay official who was appointed by the Emperor and who wielded great influence over Church affairs.



Many functions alien to the Church, belonging exclusively to the State, were imposed upon her. Sobornost in church administration vanished. The spiritual power of the Russian Church, however, did not diminish. The synodal period gave birth to a number of prominent hierarchs, theologians, preachers and ascetics of piety. The commencement of the ecumenical movement in the Russian Church also belongs to this period. The patriotism and peace-making of the Russian Church were outstandingly manifested. Great was her contribution to the victory over Napoleon in the Patriotic War of 1812. manifold and considerable was support given by the Russian Church to the efforts of Russia to liberate the Bulgarian people from the Ottoman yoke during the Russo-Turkish War of 1877-78.

The religious consciousness of the synodal period could not be reconciled with the relationship of the Church to the State imposed upon her from outside. Realizing that the patriarchal form of government could revive sobornost in the Church and make her independent of the State, wide ecclesiastical circles sought to restore the Patriarchate. This came possible, however, only after the fall of the monarchy in Russia.

The Local Council of the Russian Orthodox Church, called in Moscow on November 4 (Old Style), 1917, after an interval of over two hundred years, decided to restore the Patriarchate. Metropolitan Tikhon of Moscow and Kolomna was elected to the Patriarchal See of Moscow. The enthronization of the new Patriarch took place on November 21 (Old Style), 1917, the Feast of the Presentation of the Blessed Virgin. It is remarkable that this significant event in the history of the Russian Orthodox Church took place immediately after the Great October Socialist Revolution.

The establishment of the people's power and the decree of the Soviet Government dated January 23, 1918, on the separation of the Church from the State that followed, brought about a radical change in our Church life. Freed from subjugation to the State, the Russian Orthodox Church received the possibility and right to independent organization. The separation of the Church from the State was not meant to alienate and rupture. It began a new relationship between them based on the non-interference of the State in the sphere of the Church, and of the Church in the sphere of State competence. However, it is well known that our Church found her place with difficulty in the new society. The two-hundred-year period of the Church's being a part of the State apparatus had definitely affected her. The past continued to bear influence upon a certain section of the hierarchy and clergy who were unable to evaluate correctly the changes taking place in the country. The opponents of ecclesiastical discipline and careerists created the so-called Renovationist schism. Then there were hierarchs who had left their flock during the Civil War and had fled abroad where they formed their own ecclesiastical administration which created the deplorable "schism abroad" and openly conducted a political campaign against Soviet Russia. This created an inauspicious atmosphere for the development of relations between the new State and the Church.

In such difficult conditions of internal Church strife and of the unfavourable situation outside, His Holiness

Tikhon began his primatial ministry. Though for a time he was under the influence of the past conceptions, the Patriarch soon assessed objectively the changes taking place in Russia and took a right stand in regard to the new state order and opened a way to the establishment of a normal relationship between the Church and the Soviet State. His Holiness came out strongly against the followers of Renovationist schism denouncing the activities of the monarchist schismatics abroad.

God's next chosen one, to head our Holy Church, was Metropolitan Sergiy of Nizhniy Novgorod who ended his ministry on the seat of the Patriarch of All Russia. His spiritual insight, broad-mindedness, and sincerity ensured the successful advancement of the Russian Orthodox Church to the desired goal of internal unity and the establishment of normal relations with the State. Of great significance in this connection was the Declaration signed by Metropolitan Sergiy and the Holy Synod on July 29 (16), 1927, which clearly defined the positive stand of the Russian Orthodox Church leadership in relation to the Soviet State.

The establishment of the Council of the Russian Orthodox Church Affairs which was later reorganized into Council for Religious Affairs of USSR Council of Ministers, further normalized relations between Church and State.

The Great Patriotic War which broke out on June 22, 1941, revealed the particular strength and cogency of the ardent patriotism of the clergy and their children of the Church and their selfless devotion to the Motherland. On the very first day of the war, Metropolitan Sergiy, the Patriarchal Locum Tenens, addressed a message to the clergy and the flock giving his blessing to the defence of their Motherland. In this and following messages, the Patriarch and the Bishop of Moscow ardently called upon the believers to join in the struggle against the fascist invaders and expressed his firm belief in victory. The same was constantly mentioned in the sermons delivered by the clergy of the Russian Church. Prayers for victory over the enemy; self-sacrifice at the front; labour heroism in the rear; raising of funds, which were used to build up an air squadron (named after Aleksandr Nevsky) and a tank column.



Guests of honour at the solemn meeting

named after Dimitriy Donskoi); help given to wounded soldiers; mailing parcels to the soldiers at the front—such were deeds of the Church's children in the war years.

Those years witnessed events of exceptional importance in the life of our Church. On September 8, 1943, the Episcopal Council of the Russian Orthodox Church took place at which the Patriarchal Locum Tenens, Metropolitan Sergiy of Moscow and Kolomna, was unanimously elected Patriarch of Moscow and All Russia.

On January 31, 1945, the Local Council of the Russian Orthodox Church opened to elect a successor to Patriarch Sergiy who had passed away in the Lord on May 15, 1944. Metropolitan Aleksiy of Leningrad and Novgorod, the Locum Tenens, was elected Patriarch. A new and blessed period in the life of our Holy Church began. His Holiness Patriarch Aleksiy, whom God had ordained to be the Primate of the Russian Orthodox Church for more than a quarter of a century, dedicated all his efforts to restoring Church life in areas which had been under temporary occupation; returning to the bosom of the Mother Church those of the pastors and the flock who had been in schism; bringing order to various sides of the Church's internal life; extending and strengthening relations between our Church and the Sister Local Churches; developing ecumenical service and peacemaking.

On April 17, 1970, His Holiness Patriarch Aleksiy passed away. The Local Council of the Russian Orthodox Church, called together in Moscow in May and June, 1971, elected my humble self as successor to the late Patriarch and adopted a number of important decisions for the life of the Church. Among other things, the Local Council approved the activities of the Holy Synod under His Holiness Patriarch Aleksiy of blessed memory and then under the Locum Tenens of the Moscow Patriarchal See; expressed profound satisfaction with the granting of autocephaly to the Orthodox Church of Poland, to the Orthodox Church in Czechoslovakia, to the Orthodox Church in America, as well as autonomy to the Japa-

nese Orthodox Church; removed the anathemas from the Old Rites and those adhering to them; supported the development of relations between the Moscow Patriarchate and the Local Orthodox Churches, and the non-Orthodox Christian Churches and confessions; and approved the ecumenical activities of the Russian Orthodox Church and her peacemaking. The council adopted messages to the Plenitude of the Russian Orthodox Church and to Christians throughout the world.

And now, recalling the deeds accomplished by our three predecessors of blessed memory, we say with gratitude to our Lord that they were, through God's grace, great bishops of Christ's Church, who in the difficult years of revolutionary transformation in our country, were able to find a way to create favourable conditions for carrying out the salutary mission of the Church of God in conditions of our socialist reality.

Last year, when the children of the Russian Orthodox Church, Soviet citizens, together with all our people celebrated the 60th anniversary of the Great October Socialist Revolution, a new Constitution, reflecting the numerous positive changes that had taken place in the last decades, was adopted in our country.

The USSR Constitution adopted on October 7, 1977, clarifies further the principle of the freedom of conscience and clearly emphasizes the guarantees for this freedom, the inadmissibility of encroachments upon the rights of the believers and of insulting their religious feelings, provided they observe the laws of the State. The Fundamental Law gives every citizen of the USSR the right to profess any religion, and guarantees, for this purpose, complete freedom to conduct religious rites.

Under the protection of the just laws of our country, the Russian Orthodox Church, guided by the principle of sobornost, carries out her salutary mission in compliance with the Church canons and traditions.

Now we shall proceed to a brief review of the contemporary life of our Holy Church.

THE CHURCH'S INTERNAL LIFE

Structure and Supreme Church Authority

As part of the Universal Church, the Russian Orthodox Church, as a community of believers living both on the territory of the Soviet Union and outside it, has a structure and administration which is based on apostolic and patristic traditions, the Apostolic Constitutions, the Ecumenical and Local Councils, and on the teachings of the Holy Fathers. At the same time one should remember that the historical conditions of life in every Local Church, including the Russian Church, keep on changing. Subject to changes are the composition of the Church, her external situation, her social functions, etc. It is only natural, therefore, that certain aspects in the structure and administration of the Local Churches also suffer changes sanctioned by their Local Councils. In the first period after the restoration of the Patriarchate, the Russian Orthodox Church was administered in accordance with the decisions of her Local Council in 1917-1918. Since the 1945 Local Council, our Church has been guided by the "Enactment on the Government of the Russian Orthodox Church" which in 1961 was revised in accordance with secular laws on cults by the Episcopal Council, and then ratified by the 1971 Local Council.

According to the "Enactment", the supreme authority in matters of doctrine, ecclesiastical administration and ecclesiastical court—legislative, administrative and judicial—belongs to the Local Council periodically convened and comprised of members of the hierarchy, clergy and laity. The Church is headed by the Patriarch of Moscow and All Russia and is administrated by him jointly with the Holy Synod which is chaired by him.

The Holy Synod consists of five permanent members which are the Metropolitans of Kiev, Leningrad, and Krutitsy, the Chancellor of the Moscow Patriarchate and the Head of the Department of External Church Relations, and of three temporary members which are diocesan hierarchs summoned in

turns to participate in every session of the Synod. The synodal year is divided into two sessions: the summer and winter. The Holy Synod deals with questions of Church life that require consideration and makes appropriate decisions. An important act of the Holy Synod recently was its decision of October 5, 1977, canonizing Metropolitan Innokentiy of Moscow (†1879), Apostle to America and Siberia; listing him in the catalogue of saints, glorifying him through God's grace.

A constant task of the Holy Synod is the appointment of bishops to sees. This includes both the translation of diocesan bishops and nomination of new candidates to the episcopate. Candidates are picked from among clergy who have, as a rule, a high theological education and have been trained for the lofty service through diligent fulfilment of ecclesiastical obligations. Lately the Episcopate of our Church has been completely renewed. In the period between the Local Council of 1945 and that of 1971, there have been 129 consecrations and since then 27. Thus, in the last 33 years there have been 156 consecrations.

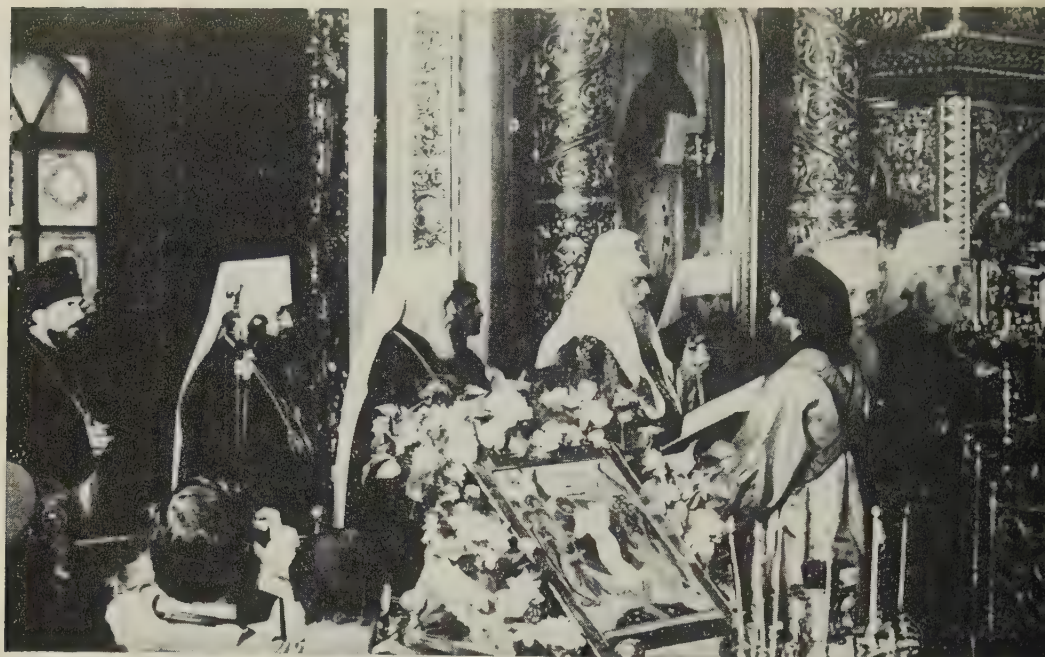
The Holy Synod defines the development of relations of our Church with other Local Orthodox Churches, as well as with non-Orthodox confessions, and directs her activities in the ecumenical sphere.

Among the many decisions of the Holy Synod relating to the ecumenical sphere, we note, that our Synod on August 7, 1973, addressed a message to the Central Committee of the World Council of Churches assessing the results of the World Conference "Salvation Today", sponsored by the WCC in Bangkok, Thailand, in December 1972 and January 1973; and on May 3, 1976, the Holy Synod sent a message to the Moderator of the Central Committee of the World Council of Churches, Archbishop Dr. Edward Scott, and to the General Secretary of the WCC, Philip Potter, concerning the 5th General Assembly of the WCC in Nairobi, Kenya, in November-December, 1975 and its results. These acts were a positive contribution of our Church

60th ANNIVERSARY OF THE RESTORATION OF THE PATRIARCHAL
SEE (1917—1977)



The presidium of the solemn meeting held in Moscow on May 25-26, 1978. Top: His Holiness Patriarch Pimen delivering his report. Church Primates, heads of Church delegations and other guests during the solemn meeting. Below left: His Holiness Patriarch Pimen and Metropolitan Meliton of Chalcedon, the representative of His Holiness Patriarch Dimitrios I of Constantinople

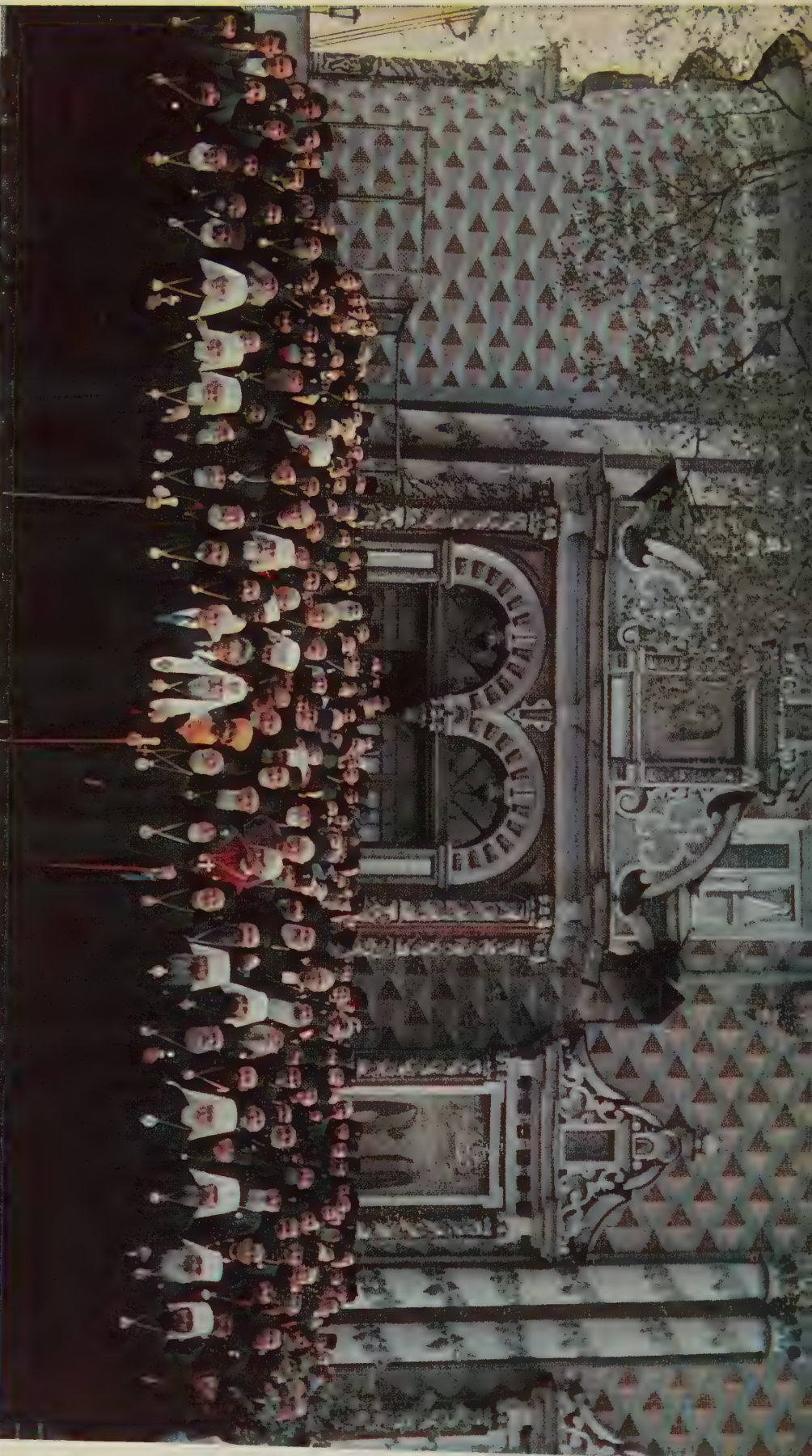


May 28, 1978, the 5th Sunday after Easter, of the Woman of Samaria, in the Patriarchal Cathedral of the Epiphany in Moscow. Top: His Holiness Patriarch Pimen delivering an address after Divine Liturgy. Below: Metropolitan Meliton of Chalcidion delivering an answering address

60th ANNIVERSARY OF THE RESTORATION OF THE PATRIARCHAL
SEE (1917—1977)



May 25, 1978, in the Church of the Resurrection of Christ in Sokolniki, Moscow, during a thanksgiving
moleben led by Metropolitan Nikodim of Leningrad and Novgorod, Patriarchal Exarch to Western
Europe



May 27, 1978, in the Trinity-St. Sergiy Lavra. Traditional group portrait of the participants in the celebrations taken on the steps of the Refectory Church of St. Sergiy

the development of the ecumenical movement.

In its day-to-day activities the Holy Synod pays much attention to patriotic and peacemaking questions of the Russian Orthodox Church. Thus, in November 1975, the Synod approved the idea of convoking in Moscow an international inter-religious conference and decided that the Russian Orthodox Church should take an active part in the preparation and convocation of such a forum which, as we know, was realized successfully in June 1977 as the World Conference: Religious Workers for Lasting Peace, Disarmament and Just Relations among Nations. In October 1977, on the occasion of the 60th anniversary of the Great October Socialist Revolution the Holy Synod on behalf of the episcopate, clergy and laity who belong inseparably among the Soviet people, addressed the President of the Presidium of the USSR Supreme Soviet Leonid I. Brezhnev, and the Chairman of the USSR Council of Ministers Aleksei N. Kosygin, with heartfelt felicitations and best wishes. Under the Holy Synod there are several bodies fulfilling specific duties in the life of the Church.

The Chancellery of the Patriarch of Moscow and All Russia implements the decisions of the Supreme Church Authority, and maintains contacts with the dioceses within the USSR on matters of ecclesiastical affairs. The Chancellery is headed by the Chancellor of the Moscow Patriarchate, His Eminence Metropolitan Aleksey of Tallinn and Estonia.

With the blessing of the Patriarch, the Chancellery maintains contacts with the diocesan hierarchs on the questions that may arise in regard to the diocesan life and activities.

The Commission on Christian Unity and Inter-Church Relations was instituted in response to the demands of Church life. The Russian Orthodox Church's involvement in the developing pan-Orthodox theological activities, in the theological dialogues with non-Orthodox confessions, in the theological aspects of the ecumenical movement as a whole, required a competent ecclesiastical and theological organ to coordinate such involvement and to work

out appropriate propositions to the Holy Synod. This commission is chaired by His Eminence Metropolitan Nikodim of Leningrad and Novgorod, Patriarchal Exarch to Western Europe. The commission comprises of twenty-four theologians: bishops, clergymen, and laymen.

The Department of External Church Relations is headed by His Eminence Metropolitan Yuvenaliy of Krutitsy and Kolomna. Through this department the Supreme Church Authority realizes contacts with the Russian Orthodox Church institutions abroad. It also serves the purpose of maintaining relations with the Local Orthodox Churches, with non-Orthodox Churches and religious associations, with world and regional Christian organizations and movements, as well as with non-Christian religions. Peacemaking occupies a prominent place in the work of the department.

The Education Committee, under the chairmanship of His Eminence Metropolitan Aleksey of Tallinn and Estonia, maintains general supervision over the secondary and higher theological educational institutions of the Russian Orthodox Church, adopts study syllabuses and curricula for them, defines faculty designations, deals with the pastoral appointments of graduates, and with other educational matters.

The Publishing Department is headed by His Grace Archbishop Pitirim of Volokolamsk. The department deals with various publications needed by the Church.

The Economics Management, the acting chairman of which is Archpriest Matfei Stadnyuk, performs manifold tasks about which I shall speak later.

The Pension Committee is chaired by Archpriest Dimitriy Akinfiev. The Chancellor of the Moscow Patriarchate, His Eminence Metropolitan Aleksey of Tallinn and Estonia, exercises general supervision over the activities of this committee, which considers applications for pensions and grants to the aged or disabled members of the clergy, to the professors and teachers of the faculties of the Church's educational institutions and to staff members of other Church organs. The Church is incessantly concerned about the well-being of the old who for many years had

toiled faithfully guiding her numerous children, and who had spared neither their strength nor talent to promote the cause of Christ on earth. Consequently, there have been several revisions of the Enactment on Pensions in the course of the last decade in order to increase the pensions and to enlarge the circle of people entitled to them. This circle also includes the widows and orphans of clergymen and other employees of the Church. The pensions and grants are paid from the Pension Fund, supported by the yearly contributions of diocesan administrations and from the pension funds of each diocese drawn from the voluntary contributions of the parishes and clergy.

Such is the structure of the Supreme Church Administration.

I express profound gratitude, first of all, to the permanent members of the Holy Synod sharing with me the manifold and difficult responsibilities of Church administration and my cordial thanks to all the archpastors who also share in our synodal concerns, and to all the leaders and staff members of the synodal departments for their strenuous efforts for the good estate of the Holy Russian Orthodox Church.

Diocesan Life

Now I shall proceed from the Church's central administration to her vast administrative area beyond. Within the Soviet Union there are 76 dioceses (the Ukrainian Exarchate, headed by Metropolitan Filaret of Kiev and Galich, encompasses 14 of them) with numerous parishes. The dioceses abroad are united into exarchates which are as follows: Exarchate of Western Europe (four dioceses) headed by His Eminence Metropolitan Nikodim of Leningrad and Novgorod; Exarchate of Central Europe (four dioceses) headed by His Eminence Metropolitan Filaret of Berlin and Central Europe, and Exarchate of Central and South America headed by His Grace Archbishop Platon of Argentina and South America. In the Holy Land there is the Russian Orthodox Mission in Jerusalem headed by Archimandrite Nikolai Shkrumko. The Parishes of the Moscow Patriarchate in Canada and USA are

under the archpastoral care of His Grace Bishop Irinei of Serpukhov. The Deanery of the Hungarian Orthodox Parishes in Hungary, headed by Archpriest Feriz Berki, is under the hierarchical care of the Head of the Department of External Church Relations, whereas the Deanery of the Patriarchal Parish in Finland, headed by Archpriest Pavlo Krasnotsvetov, belongs within the competence of the Metropolitan of Leningrad and Novgorod.

There are seventy-six hierarchs and many thousand clergymen who are *stewards of the mysteries of God*, sanctifying the faithful and communicating to them the salutary actions of God's grace (1 Cor. 4. 1; 3. 9) so that they should be saved and have eternal life (Mk. 16. 15, 16; Jn. 3. 16).

How many believers are there in our Holy Church? Our flock is many-million-strong. In view of the wide range of their spiritual involvement and because our Church does not take censures of the believers, it is impossible to give exact figures. Our Church rejoices at the multiplication of her children and deplores their loss. Mindful of the words of Christ about those who honour Him with their lips and not with their hearts (Mt. 15. 7-9), we recall how many of this type of alleged Christians there were in our Church before the autonomy fell, and that after the Revolution there remained only true children of Christ. It is about their life in the Church that we shall speak further in the report.

Parishes

From ancient times the central place in the Church life has been invariably that of common worship conducted in the churches. Orthodox churches, both big and small, stone or wooden, old or newer, are found throughout the country. In architectural form the Russian Orthodox churches resemble ships sailing across the waves of the sea of life. Among them there are many that we are nationally proud of, as architectural monuments, having frescoes executed by eminent artists. These, like other houses of worship, are lent by the State to local communities. In them believing children of the Church asce-



At the thanksgiving moleben held on May 25, 1978, in the Church of the Resurrection in Sokolniki, Moscow

in prayer to God's Throne, and are spiritually strengthened and nourished by prayers and the Holy Sacraments, and are edified by the Word of God.

The number of Orthodox churches and parishes within a diocese may either decrease—with the number of parishioners lessening two neighbouring parishes may be joined into one—or increase. Recently new parishes have been opened in the town of Asino, Tomsk Region; in Slavgorod, the Altai Territory; in Morozovka, Rostov Region, in Kattakurgan in the Uzbek SSR, in Balhash, Makinsk and Ekibastuz of the Kazakh SSR.

I consider it necessary to note here the efforts made by the people of God to build several churches in the last period; among them: a stone church consecrated to St. Nicholas in Vladivostok, and a stone Church of St. Michael the Archangel in Novokuznetsk, both in the Novosibirsk Diocese; a stone church dedicated to St. Nicholas the Miracle Worker, which is now under construction, and the new wooden Church of the Kazan Icon of the Mother of God in the Novgorod Diocese, and some others.

In the churches, visually and acces-

sibly—through iconography and sacred vessels; the singing of melodious and edifying canticles; stirring and ardent prayers, instructive sermons, in short, through the whole content of the divine services and rites, the believers simply and visually imbibe Holy Scripture and by comprehending Christ's Gospel are strengthened in their hope for salvation and the purifying action of Divine Love. Every parish church in our country is the centre of religious life for the local community of believers. The appointment of the rector and other members of the parish clergy is made by the ruling hierarchy.

As a steward of the mysteries of God (1 Cor. 4. 1) the pastor of Christ's Church bears great responsibility before God. Before the Judgement Seat of God he will have to give account not only of himself but also of his flock (2 Tim. 4. 1, 2). He should be sufficiently educated and well versed in the Word of God so that, correctly understanding Holy Scripture himself, he may be able to instruct his flock in the salutary teachings. He must be kind in heart, compassionate, reverential and impeccable.... And I thank God, that the clergy of our Church on the whole are worthy of their vocation.

Addressing the devoted labourers of the Russian Orthodox Church—priests, deacons and other clerics—I would like to express our gratitude to them in the words of St. Paul: *What thanks can we render to God again for you, for all the joy wherewith we joy for your sakes before our God* (1 Thess. 3. 9).

The parish committee (a board of 20) is the managing organ of the parish, whereas the church council, consisting of the church warden, his assistant and a treasurer, is the executive organ. To keep account of the church property and its funds an auditing commission of three members is elected. The managing organ—the parish committee—is called, when the need arises, to solve parish problems. The executive organ—the church council—is responsible for the daily management of the church's economic affairs, looks after the maintenance of the building and its property, attends to the procurement of all the requisites to conduct divine services and occasional offices, and controls the money collected or paid for occasional offices, candles, prosphorae, church publications and other religious articles. The same council allocates money—on a voluntary basis and within the financial possibilities of the parish—for the upkeep of the diocesan administration, the pension fund, and other needs.

As an organic part of the Mother Church, our parishes abroad, with their clergy and flock guided by Divine Providence are also carrying out salutary mission for the attainment of eternal bliss in the Heavenly Kingdom of the inexhaustible Fountain of Life. Their daily life and activities serve to augment the principles of true Orthodox faith and piety and to bear worthy witness to Russian Orthodoxy outside our Motherland.

I consider it necessary to express profound gratitude to the multitude of pious laymen who are devotedly working to keep the Houses of God in perfect order and to enhance parochial life.

Every Orthodox parish is a living member of the Body of Christ, and in this particular sense, is a member of the Russian Orthodox Church, and together, of the Universal Church of Christ.

Diocesan Administration

The parishes within the administrative borders of regions, territories and Republics form dioceses, which are administered by hierarchs appointed by the Supreme Church Authority. Hierarchs bear titles corresponding to the name of their cathedral towns and regions. The diocesan hierarch may administer the diocese either by himself or with the assistance of the diocesan council which, as a rule, consists of three to five clergymen. The diocesan council discusses and prepares questions regarding the life of the diocese for further consideration of its hierarch. Usually they do this on the basis of the reports submitted to them by the superintendent deans who head the Church districts into which the dioceses are divided for administrative convenience. The superintendent deans who carry out the instructions of the diocesan hierarch supervise the work of the clergy, help young pastors and other members of the clergy by advice and guidance, commend deserving servers at the altar for reward, reprimand those who breach ecclesiastical discipline and periodically report to the diocesan hierarch the state of affairs within their dioceses.

The diocesan hierarch within his diocese exercises canonical and administrative power. He supervises the activities of the clergy under his jurisdiction, ordains, appoints and replaces members of the clergy, conducts divine services in the cathedral church and diocesan parishes and visits them. He receives clergymen, members of the church councils, and representatives of the parishes. He also takes part in the sessions of the Holy Synod, thus sharing in the administration of the whole Church and on the instructions of the Supreme Church Authority fulfils different ecclesiastical commissions. The diocesan administration is financed by voluntary contributions of the parishes. The diocesan administration in its turn pays in a certain sum to the Moscow Patriarchate for the upkeep of the Church.

What shall I say to my brothers and fellow-servants, archpastors, Geo-

stewards (Tit. 1. 7) who zealously share with me the task of administering the Church, who worthily look after the pastors of Christ's flock for the salvation of their flocks and for the glory of the Holy Church? *We give thanks to God always for all, making mention of you in our prayers, remembering without ceasing your work of faith, and labour of love and patience of hope in our Lord Jesus Christ in the sight of God and our Father* (Thess. 1. 2, 3).

Monasteries

From days of old monasticism has played an important part in the life of the Russian Orthodox Church. It has been spiritually nourishing the children of God with the fruits of piety, patience and love. In a number of dioceses of the Russian Orthodox Church there are monasteries and convents which are in charge of the local hierarchs. The representatives of all the cloisters of the Russian Orthodox Church are present at our celebrations. I greet them wholeheartedly and ask them to work for the salvation of all of us by their untiring prayers. In the Holy Land, the Russian Orthodox Church has the Gorneye Convent to which we regularly send nuns from the convents of our country, nuns who express desire to be placed under obedience there. The brotherhood of the Russian Monastery of St. Panteleimon on Holy Mount Athos is also replenished, though not to the extent that life demands. We do not lose hope that, through the assistance of the Greek authorities and the Constantinople Patriarchate, to whose jurisdiction all the monasteries on Holy Mount Athos belong, the Russian Orthodox Monastery of St. Panteleimon will be duly replenished by Russian monks.

All our monasteries and convents are cenobitic and are supported by the prayers and labour of their inhabitants. The religious provide the pilgrims, who visit the cloisters and their shrines in numbers, with spiritual nourishment. In some monasteries and convents the religious cultivate plots of land, in others they paint icons, make vestments and do embroidery.

Theological Schools

I would like to dwell on the question of the training of candidates to the priesthood in the theological schools. At present our Church has three theological seminaries and two theological academies whose task is the training of theologically-educated pastors for the Church, steadfast in their vocation for the ministry and prepared to follow the example of the Good Shepherd, *who giveth his life for the sheep* (Jn. 10. 11); educated in the spirit of love and loyalty to their people, and able to be, as St. Basil the Great puts it, "the adornment of the Church, the buttress of the Motherland, *the pillar and ground of the truth*, the bulwark of faith in Christ, a reliable defender of their own people, an invincible force against adversaries, and guardians of patristic decisions".

The theological schools are striving to achieve such high results through the efforts of their teachers and professors. Each year the clergy of our Church is reinforced by graduates from the seminaries and academies. The most capable remain at the academies to complete postgraduate courses. Magister's and doctor's theses are defended regularly at the theological academies.

All this testifies to the consolidation of the scientifico-theological basis of the schools, the gaining of pedagogical experience in the upbringing of young candidates to the priesthood. We are happy that the natural losses in the ranks of our pastors are being replenished by new clergymen trained in our seminaries and academies. With this end in view we have considerably increased admittance to all theological seminaries in the current academic year. We made a similar increase two years ago. Due to the growth in the number of students, there are now three parallel first classes in the Moscow Theological Seminary, and two in both the Leningrad and Odessa seminaries. There are at present 210 pupils in the first classes of the seminaries alone.

One can judge about the scope of the activities of our theological schools by the total number of students in them. At the end of 1977 there were 788 regular students, 814 extramural students

and 15 postgraduates, i. e. 1617 in all. This allows us to count on still greater number of graduates in the near future. For the accommodation of the increasing number of students the hostels in the Moscow, Leningrad and Odessa theological schools have been enlarged. We are paying special attention to the improvement of extramural instruction. At the postgraduate courses of the Moscow Theological Academy the graduates from our theological schools study for three more years to further their knowledge.

It is our constant concern to preserve and develop the remarkable traditions of church singing. For this purpose, special precentor classes have been functioning at the Moscow and Leningrad theological schools for many years now. The Leningrad Theological Academy has a course for women precentors; although this is not a direct concern of our theological schools, nevertheless it is part of our work to raise the standard of church singing.

I should mention here that sets of records in many thousand copies with hymns of the Russian Orthodox Church have been produced through the All-Union firm "Melodia". I warmly thank all those who have worked for the production of the records which have their significance in the life of our Church.

Representatives of many Local Orthodox Churches and Ancient Oriental (non-Chalcedonian) Churches are studying at the Moscow and Leningrad theological schools.

It is the task of our theological schools to train such candidates to priesthood who would be dedicated to their vocation, would be exemplary citizens of our great and beloved Motherland and champions of peace among nations; who would understand the profundity of the ecumenical problems facing Christendom, and who, by their own lives, would bear witness to the truth of Orthodoxy.

I express my profound gratitude to His Grace Archbishop Vladimir of Dmitrov, Rector of the Moscow Theological Academy and Seminary; to His Grace Archbishop Kirill of Vyborg, Rector of the Leningrad Theological Academy and Seminary; to Archpriest Aleksandr Kravchenko, Rector of the

Odessa Theological Seminary; to Archpriest Vladimir Mustafin, who heads the postgraduate courses at the Moscow Theological Academy; to the teaching and administrative staffs of these theological institutions for their invaluable labour for the good estate of the Holy Church of Russia. May God's help to them not diminish, and may the prayers of the Church strengthen them. May the Lord bless the students and pupils of our theological schools, and make them understand the subjects taught them, and may they mature into good shepherds of the flock of Christ.

Publishing

We pay great attention to the publishing work of our Church. In the period under review we have issued the third edition of the Bible in the Russian language, and the New Testament for the first time with commentations. At present the Bible and New Testament are being republished. In 1973, we published the Psalter with troparia and prayers said after kathismata, as well as the cycle of services containing Psalms. In 1976, the Orthodox Hymn Book for the use of readers and singers was published; it is a valuable aid to parish life. The Festal Menaion, the Triodion and the Pentecostarion have also been published. At present the Liturgicon and the Book of Needs in a small format and a number of other service books are being prepared for publication. We would like to note in particular the many-volumed edition of the "Manual for Priests" issued by the Publishing Department; three-quarters of which will soon come off the press. The materials of the 1971 Local Council of the Russian Orthodox Church were published in a special edition in 1972.

Since 1972 thirteen volumes of *Theological Studies*, edited by a special commission under Metropolitan Antoniy of Minsk and Byelorussia, have been printed. Apart from works by modern theologians they contain the works of prominent ecclesiastical figures of the past. Also published were works of the Fathers and Teachers of the Church, translated for the first time into Russian.

As you know, the Orthodox Church Calendar (in single sheet and booklet format) is being printed annually. Its circulation is wide. I would like to mention two more publications: the booklet for the World Conference: Religious Workers for Lasting Peace, Disarmament and Just Relations among Nations in 1977, entitled "Peacemaking Contribution of the USSR Religious Associations" and "The Moscow Patriarchate: 1917-1977" for the present celebrations.

The periodical *Journal of the Moscow Patriarchate*, I believe, meets the needs of our Church at the present stage; its printing and illustrations being on a modern level. We understand the difficulties connected with the publication of a journal that would satisfy our pious readers, the parish clergy, and exacting theologians, and at the same time reflect the actual life of our Church and Christian peacemaking.

We acknowledge with satisfaction the publishing activities of the Ukrainian Exarchate and of several institutions of our Church abroad.

The publishing business demands a special theological, literary and professional qualifications, and we always endeavour to give due attention and necessary support to our Publishing Department, and express our sincere gratitude to all its workers.

Economic Affairs

I have already mentioned a special synodal body—the Economics Management. Its task is to provide the parishes, monasteries and theological schools with all things necessary for the conducting of normal Church life. Attached to the Economics Management

is a workshop for making candles, which supplies candles to the churches of Moscow, the Moscow Diocese and other dioceses. Some dioceses have candleshops of their own. It is important for our Church to produce a variety of candles in sufficient quantity because they are requisites at every service in the Orthodox Church.

Besides the candleshop, the Economics Management in Moscow has workshops for making icons, jewelry, vestments, as well as shops for construction and restoration work. They produce sacred vessels, vestments, icons, pectoral crosses, panagias, baptismal crosses, palls, incense, and many other requisites of the church.

Up to now the workshops and the storehouses of raw materials and ready products are located in different premises, poorly equipped and dispersed about Moscow, which is inconvenient for the work process and distribution of the products, therefore, upon our request, the Government has allotted to us a large plot of land in Sofrino, Moscow Region, where the Economics Management is now completing the construction of several well-equipped, modern buildings, which will enable us to enlarge the production of candles, vessels and other church requisites.

The Economics Management helps in the restoration of ancient churches and monasteries of our Church. Some of this work is financed by the Moscow Patriarchate, for example, the restoration of the Dormition Cathedral of the 12th century in Vladimir, which will soon be completed.

I warmly thank all those who are engaged in solving the questions of the Church's economic life; for their substantial contribution to the life of our Holy Church.

RELATIONS OF THE RUSSIAN ORTHODOX CHURCH WITH LOCAL ORTHODOX CHURCHES

The solemn celebrations of the 60th anniversary of the restoration of the Patriarchate have given us the happy opportunity of witnessing, with gratitude to God, the genuinely sisterly relations existing between the Russian

Orthodox Church and all the other Local Orthodox Churches.

In the period after the 1971 Local Council of our Holy Church we have striven to serve effectively the further development of these relations,

undeviatingly following canons, principles and ecclesiastical practice on which the unity, sobornost, mutual respect and equality in honour of all Local Orthodox Churches are based.

Proceeding to this part of our report we turn to the Prince of Life and Death, our Lord, with a prayer to give repose in the mansions of the righteous to the great labourers in the vineyards of Christ, who have passed away in the Lord—His Holiness Athenagoras I, Patriarch of Constantinople; His Holiness and Beatitude Efrem II, Catholicos-Patriarch of All Georgia; His Holiness and Beatitude David V, Catholicos-Patriarch of All Georgia; His Beatitude Justinian, Patriarch of Romania, and His Beatitude Makarios III, Archbishop of Cyprus.

On behalf of the Russian Orthodox Church, her hierarchy, clergy and laity, we wholeheartedly greet the Primates of the Local Orthodox Churches, to whom Divine Providence has entrusted the guidance of the Holy Local Churches and their God-protected flocks. We greet His Holiness Dimitrios I, Archbishop of Constantinople the New Rome and Ecumenical Patriarch; His Holiness and Beatitude Iliya II, Catholicos-Patriarch of All Georgia, Archbishop of Mtskheta and Tbilisi; His Beatitude Justin, Patriarch of All Romania, Locum Tenens of Caesarea in Cappadocia, Metropolitan of Ungro-Wallachia, Archbishop of Bucharest; His Beatitude Chrysostomos, Archbishop of New Justiniana and All Cyprus; His Beatitude Theodosius, Archbishop of New York, Metropolitan of All America and Canada; His Eminence Theodosius, Archbishop of Tokyo, Metropolitan of All Japan. We wish them all the abundant help of God in their lofty and difficult service of the Holy Church.

It gives us pleasure to report on the continuing development of fraternal ties and cooperation between the Constantinople and Russian Orthodox Churches. During our visit to His Holiness Patriarch Dimitrios I of Constantinople in October 1977, constructive conversations were held in an atmosphere of sincerity and cordiality at which both Churches expressed their wish to consolidate fraternal relations,

to serve together for pan-Orthodox unity and consolidate the contribution of the Holy Orthodox Church to the solution of the contemporary tasks of all Christians. At the same time concern was expressed about the problems which still exist between the two Churches and demand normalization. An agreement was reached in this connection on ways and means of considering and solving them, and on finding ways to heal them, as it was stated in the joint communique. We would like to hope that our recent visit to His Holiness Patriarch Dimitrios I and the forthcoming visit of His Holiness to the Russian Orthodox Church will strengthen unanimity in the relationship between our two Churches to the glory of God, and to the benefit of the Constantinople and Russian Churches and the whole of Orthodoxy.

The Russian Orthodox Church continues to develop the longstanding fraternal relations with the Church of Alexandria. Our visit to the Church of St. Mark and the visit to the Russian Orthodox Church paid by His Beatitude Nicholas VI, Pope and Patriarch of Alexandria, were in the way of brotherly communion and deepening of the bonds in the One, Holy, Catholic and Apostolic Church. We are happy to bear witness that nothing has ever darkened the sisterly love of our two Churches. Many things testify to the depth and strength of our ties, among them the successful activities of the Representation of the Patriarch of Alexandria in Odessa and that of the Moscow Patriarchate in Alexandria. We grieve at the illness of His Beatitude Pope and Patriarch Nicholas VI and pray for his quick recovery.

Ties of Christian love firmly bind our Church with the ancient Church of Antioch, they grow and bear good fruit. It is remarkable that throughout the centuries the sisterly love between our Churches has been mutually enriched and has never diminished. Several reciprocal visits paid by the Primates of both Churches, including the visits of His Beatitude Elias IV, Patriarch of Antioch the Great and All the East, to the Russian Orthodox Church in 1972 and 1974, and our own visit to the Holy Church of Antioch in 1972

have strengthened our unity and understanding. The Podvorye of the Antiochene Church in Moscow (the 30th anniversary of which will be celebrated this year), and the Podvorye of the Moscow Patriarchate in Beirut and our Representation in Damascus are beneficently carrying out their mission and extending the fraternal ties of our Churches.

We are deeply thankful to His Beatitude Patriarch Elias IV for his love, paternal care and attention given to our ecclesiastical representatives at the Holy Church of Antioch. Our Russian Orthodox Church bears the most sincere feelings towards the Church of Antioch. We are greatly alarmed by the tragic events in the Middle East.

Together with all the citizens of the Soviet Union we deeply sympathize with the hardships which have fallen on the Arab peoples and share in their hope for the quickest reestablishment of lasting and just peace in the region.

Our Church maintains cordial and loving ties with the Mother of All Christian Churches—the Holy Church of Jerusalem, which comprises within her boundaries the Holy City of Jerusalem and the Holy Land. Continuing the ancient tradition of communion between the Primates of both Churches, we, by the grace of God, visited the city of Jerusalem and the Holy Land in 1972 and paid homage to the most holy places of Christendom. We also visited the Russian Orthodox Mission in Jerusalem which was founded in 1847 and is still carrying out its work successfully, and the Russian Gorneye Convent in Ein-Karem near Jerusalem founded in 1871, which continues its mission today.

We are deeply grateful to the Holy Church of Jerusalem and her Primate, His Beatitude Patriarch Benediktos I, for his sincere attention to our mission, to the convent and to all the children of the Russian Orthodox Church who are under obedience in the Holy Land. We are also grateful to His Beatitude for the affectionate care shown the pilgrims from our Church to the Holy Land and the Holy City. We highly appreciate the invariable understanding on the part of the Jerusalem Church of the position of the Russian Orthodox

Church regarding the schism of the so-called Russian Orthodox Church Outside Russia and her high canonical principles in this regard.

We find it relevant to express satisfaction at this point that the representatives of our Church, theologians and hierarchs alike are fruitfully participating in the work of the Palestinian Russian Society of the USSR Academy of Sciences. At present His Eminence Metropolitan Yuvenaliy of Krutitsy and Kolomna is a member of this society.

With deep satisfaction we bear witness to the fraternal friendship and steady cooperation that exist between the Georgian and Russian Orthodox Churches. During the last years they were manifested with particular strength in the joint pan-Orthodox, ecumenical, patriotic and peace activities. After our accession to the Moscow Patriarchal Throne we visited the Georgian Orthodox Church in 1972, and attended the 12th Local Council of the Georgian Orthodox Church and the enthronization of His Holiness and Beatitude Iliya II, Catholicos-Patriarch of All Georgia, last December. The Primates of the Georgian Orthodox Church, the late Catholicos-Patriarch David V and the present Catholicos-Patriarch Iliya II, have paid return visits to us. These reciprocal visits testify to our good relationship and are a pledge to strengthening pan-Orthodox unity and cooperation.

In 1972, we visited Yugoslavia, Romania and Bulgaria where we had brotherly meeting with His Holiness Patriarch German of Serbia; the late Patriarch of Romania, His Beatitude Justinian, and His Holiness Patriarch Maksim of Bulgaria. That same year we were warmly welcomed by the Church of Greece; in 1974—by the Autocephalous Church of Czechoslovakia and the Autonomous Church of Finland, and earlier this month—by the Church of Cyprus. During these visits we had brotherly contacts with the Primates, clergy and laity of these Churches.

Old and deep spiritual bonds bind the Serbian and Russian Orthodox Churches. We highly appreciate the opportunities offered for the development of our relations.

In 1974, we welcomed warmly and fraternally His Holiness German, Archbishop of Peć, Metropolitan of Belgrade and Karlovci, Patriarch of Serbia.

With a feeling of deep brotherly love we received in 1975 His Beatitude Patriarch Justinian of Romania. During many years we have witnessed the multifaceted activities of our brother Justin, Patriarch of All Romania, Locum Tenens of Caesarea in Cappadocia, Metropolitan of Ungro-Wallachia, Archbishop of Bucharest. We hope for the further development of sisterly relations and cooperation of our two Churches.

Deep brotherly love binds the age-old relations between the Russian and Bulgarian Orthodox Churches. During these years we had the good fortune to visit the Bulgarian Orthodox Church several times. In February 1974, I visited Bulgaria for the second time in connection with the regular session of the World Peace Council; in November of that year, I participated in the celebrations for the 50th anniversary of

the consecration of the Patriarchal Cathedral of St. Aleksandr Nevsky in Sofia, and in October 1977, we attended the festivities of the 100th anniversary of the liberation of Bulgaria from the Ottoman yoke. In 1972, the Russian Orthodox Church lovingly received His Holiness Patriarch Maksim of Bulgaria. This year marks the 30th anniversary of the establishment of the Bulgarian Podvorye in Moscow which has been steadily nurturing the love and fraternity between our two Churches.

Our Church maintains good relations with the ancient Apostolic Church of Cyprus. Only ten days ago we enjoyed the memorable meetings with His Beatitude Chrysostomos, Archbishop of New Justiniana and All Cyprus, and the Plenitude of the Church of St. Barnabas. We are happy to see His Beatitude and the other most worthy representatives of the Church of Cyprus here today. We, Orthodox Christians, together with all Soviet people, sympathize with the adverse lot that has fallen on our brothers, the Cypriots, and wish



By the tomb of Patriarch Tikhon, May 26, 1978

them fervently to attain a just solution of all their problems as soon as possible.

Traditional fraternal ties characterize out relations with the Church of Greece. Our visit to Greece in 1972, the visit of His Beatitude Seraphim, Archbishop of Athens and All Hellas, in 1976, the participation of the Moscow Patriarchate delegation in the celebrations of the 150th anniversary of the insurrection for the liberation of Greece have been tangible contributions towards strengthening the love of the two Sister-Churches. We are thankful to His Beatitude Archbishop Seraphim for the cordial hospitality accorded by the Church of Greece to our pilgrims who visit Holy Mount Athos, the tomb with the incorruptible relics of St. Ioann the Russian and other holy places, as well as to our students who are studying at the Theological Faculty of the University of Athens.

We thank God for fraternal and cordial relationship and fruitful cooperation with the Polish Orthodox Church, with the Orthodox Church in Czechoslovakia and for the development of sincere relations with the young Autocephalous Orthodox Church in America.

We cordially welcome His Beatitude Vasiliy, Metropolitan of Warsaw and All Poland, and His Beatitude Doro-tej, Metropolitan of Prague and All Czechoslovakia who are present among us.

We rejoice at the relationship that exists between our Church and the Autonomous Church of Sinai, the Autonomous Church of Finland and the Autonomous Church of Japan.

We rejoice deeply at the presence here of His Eminence Paul, Archbishop of Karelia and All Finland, and His Eminence Theodosius, Archbishop of Tokyo, Metropolitan of All Japan.

The development and maintenance of sisterly relations and cooperation by our Church with the Local Orthodox Churches are promoted by the establishments of the Moscow Patriarchate within the boundaries of the Sister-Churches, such as the podvoryas in Belgrade and Sofia, the Representation in New York, the Deanery of the Pa-

triarchal Parishes in Finland, and the podvorye in Tokyo. We express our heartfelt gratitude to His Holiness Patriarch German of Serbia; His Holiness Patriarch Maksim of Bulgaria; His Beatitude Metropolitan Theodosius of America; His Eminence Archbishop Paul of Karelia and All Finland; and to His Eminence Theodosius, Archbishop of Tokyo, Metropolitan of All Japan, for their benevolent attitude to these institutions and to those who work in them.

The Russian Orthodox Church is one with all the Local Orthodox Churches in the conviction that the primary task today for the whole of Orthodoxy is the preparation for the Holy and Great Council of the Eastern Orthodox Church. As experience has shown, by the inter-Orthodox cooperation and the successful outcome of the First Pre-Council Pan-Orthodox Conference held in Chambésy, Switzerland, in 1976, the way to the council lies through serious preparation and pan-Orthodox accord on all the themes on the agenda. Only unanimity and single-mindedness in preparing the Holy and Great Council of the Eastern Orthodox Church may bring about good results to the glory and benefit of Universal Orthodoxy. We are also convinced that in the course of preparation for the council the wall of partition, still standing between certain Local Orthodox Churches, will be removed. We believe, that the spirit of brotherly love and responsibility before God and His Holy Church, will overcome such discords.

The Russian Orthodox Church pays great attention to the joint Orthodox preparation and conducting of theological dialogues with non-Orthodox confessions; the participation of the Orthodox Plenitude in the ecumenical movement and peacemaking.

Concluding the present section of the report we feel it necessary to state that the Supreme Church Authority of the Russian Orthodox Church will continue to develop sisterly relations and cooperation with all Local Orthodox Churches on the principles of pan-Orthodox unity, sobornost and equality of honour.

RELATIONS OF THE RUSSIAN ORTHODOX CHURCH WITH NON-ORTHODOX CHURCHES AND RELIGIOUS ASSOCIATIONS

Ecumenical Activities

A large and important part of the life and service of the Russian Orthodox Church is her many-sided ecumenical activities. In her attitude towards non-Orthodox Churches the Russian Orthodox Church has always been motivated by Christ's behest *that they all may be one* (Jn. 17. 21). The episcopate, the clergy and theologians of the Russian Orthodox Church with inspiration and hope and to the best of their ability have been upholding fraternal relations with the children of non-Orthodox Churches and religious associations, sharing in the experience of their spiritual life, conducting theological dialogues, and through various forms of ecumenical cooperation and service together working for the peace and welfare of all men on earth. The Russian Orthodox Church lovingly bears witness to the faith of the Early Undivided Church before the non-Orthodox world, joyfully responding to every manifestation of interest in the traditions and spiritual treasures of Orthodoxy.

We attach great importance to the development of fraternal relations with non-Orthodox Churches and religious associations in the USSR: the Armenian Apostolic Church; the All-Union Council of Evangelical Christian Baptists; the Roman Catholic Church in the Lithuanian SSR; the Roman Catholic Church in the Latvian SSR; the Evangelical Lutheran Church in the Lithuanian SSR; the Evangelical Lutheran Church in the Latvian SSR; the Evangelical Lutheran Church in the Estonian SSR; the Methodist Church in the Estonian SSR; the Seventh-Day Adventists; the Reformed Church of Transcarpathia (the Ukrainian SSR); the Old Believers Archbishopric of Moscow and All Russia; the Old Orthodox Christian Believers of the Archbishopric of Novozybkov, Moscow and All Russia; the Supreme Old Believers' Council in the Lithuanian SSR; the Grebenshchikovskaya Community of Old Believers in Riga; the Moscow

Transfiguration Community of Old Believers, and the Moscow Pomor Community of Old Believers. We are united by our common ecumenical service and patriotic and peacemaking tasks. I greet warmly and sincerely all our brothers in Christ representing here these Churches and religious associations.

With satisfaction I note the practice established in the Russian Orthodox Church of offering annually ecumenical prayers for Christian unity. We lovingly invite our non-Orthodox brothers as well as bless our representatives to take part in such prayers in non-Orthodox Churches and religious associations.

Relations with the Roman Catholic Church

It gives us deep satisfaction to testify to the favourable development of fraternal relations between the Russian Orthodox and Roman Catholic Churches which began twenty years ago, during the Pontificate of Pope John XXIII of eternal memory (1958-1963), and which have been re-affirmed and maintained through various forms of cooperation, including theological conversations, joint involvement in several spheres of ecumenical activities and peacemaking, exchange of ecclesiastical delegations, pilgrimages, etc.

First of all we would like to express our brotherly gratitude to His Holiness Pope Paul VI for all he has done to promote friendly relations between the Roman Catholic and Russian Orthodox Churches. We appreciate all that has been done in this direction by His Eminence Johannes Cardinal Willebrands, Archbishop of Utrecht, Chairman of the Secretariat for Promoting Christian Unity, and by his colleagues. We cordially greet His Grace Bishop Ramon Torrella, Vice-Chairman of the Secretariat for Promoting Christian Unity, who is amongst us today.

A good contribution to the development of these relations has been made by the theological conversations held by the representatives of the Roman Catholic and Russian Orthodox Churches in recent years. We are preparing now for the fifth meeting between theologians of the two Churches which will be held next October in Odessa on the main theme: "The Local Church and the Universal Church".

We have been working in many-sided cooperation with the Roman Catholic peace organization Pax Christi International since 1972. Last May a regular meeting of representatives of both sides took place in London to discuss the theology of peace and the results of the Helsinki Conference on Security and Cooperation in Europe.

We felt satisfaction at the presence, as observer from the Holy See, of Father John Long at the World Conference: Religious Workers for Lasting Peace, Disarmament and Just Relations among Nations which took place in June 1977 in Moscow.

At present a third group of our post-graduates is completing its training at Roman Catholic higher educational institutions in Rome. In 1975, Hieromonk Miguel Arranz, professor at the Pontifical Institute for Oriental Studies in Rome, defended his magister's thesis on liturgics in the Leningrad Theological Academy. Such cooperation in the theological field is undoubtedly conducive to further strengthening fraternal bonds between the two Churches.

We are maintaining and developing traditionally fraternal relations with the episcopate and clergy of the Roman Catholic Church in our country. The Russian Orthodox Church is actively involved in the work of the Inter-Orthodox Technical Commission for the Preparation of Dialogue with the Roman Catholic Church. The dialogue itself has not yet started but the success of the theological cooperation between the Orthodox and Roman Catholic Churches depends greatly on the work of the above commission.

Relations with the Ancient Oriental Churches

A good progress has been now made in the relationship of the Local Ortho-

dox Churches with the Ancient Oriental Churches that did not accept, due to historical circumstances, the decisions of the Fourth Ecumenical Council held in Chalcedon in 451 and have been following a separate path ever since. Our cooperation for many years with the hierarchs, theologians and other dignitaries of the Ancient Oriental Churches has proved to us that we are in accord or stand closely on many points comprising the basis of the long-sought-for unity. In this search for unity the Holy Synod of the Russian Orthodox Church adopted on October 19, 1971, a decision to stimulate the participation of our Church in the preparations for the official dialogue between the Local Orthodox and Ancient Oriental Churches. We have increased publications on rapprochement between the Local Orthodox and Ancient Oriental Churches in our Church press. In 1972/73 academic year, we introduced as a special subject the history of the Ancient Oriental Churches into the curricula of our theological schools. Studying in our theological schools are representatives of the Armenian, Coptic, and Ethiopian Churches as well as the Catholicosate of the East. Some of them are doing research for the candidate's, magister's, or doctor's degree. This also serves to promote mutual understanding between our Churches.

His Holiness Vazgen I, Supreme Patriarch-Catholicos of All Armenians, was an honoured guest at the 1971 Local Council of the Russian Orthodox Church, and we highly appreciated his attendance. In November 1972, I was happy to visit Holy Echmiadzin, and in July 1974, His Holiness Vazgen I was my dear and welcome guest in Moscow. In September 1976, I had much pleasure in attending in Holy Echmiadzin the celebrations of the 20th anniversary of His Holiness Patriarch-Catholicos Vazgen I as the Primate of the Holy Armenian Apostolic Church. In June 1977, the World Conference: Religious Workers for Lasting Peace, Disarmament and Just Relations among Nations took place in Moscow. A big contribution to the preparations and conducting of the conference was made by the Armenian Apostolic Church and personally by His Holiness Vazgen I who was

one of its honorary patrons. This dynamic link between our Churches is also maintained by our confessional closeness and our membership in the family of nations comprising a great commonwealth—the Union of Soviet Socialist Republics. And now I am particularly happy to greet wholeheartedly my dear brother in Christ, His Holiness Vazgen I, Supreme Patriarch-Catholicos of All Armenians, and the revered workers of the Armenian Apostolic Church accompanying him.

In May 1972, I visited the ancient Coptic Church and her Primate, His Holiness Shenuda III, Pope of Alexandria and Patriarch of St. Mark's See in All Africa and the Middle East. In October of the same year, our Church was happy to receive His Holiness together with a group of outstanding representatives of the Coptic Church. In December 1975, His Eminence Metropolitan Nikodim of Leningrad and Novgorod, Patriarchal Exarch to Western Europe, visited the Coptic Church at the invitation of His Holiness Pope and Patriarch Shenuda III. We rejoice at the development of fraternal relations between our Churches and consider it important to maintain them in every possible way.

In January 1974, I visited Ethiopia together with other representatives of our Church and had many-sided contacts with the leaders, clergy and people of the Ethiopian Church. We bear cordial feelings towards the people of Ethiopia who are now building a new and just life. We believe that the Ethiopian Church will toil fruitfully for the good of free Ethiopia as she has been doing throughout her life. I would like to extend wholehearted greetings to our brother in the Lord, His Holiness Abuna Tekle Haimanot, Patriarch of the Ethiopian Church, and members of his suite who are our dear and welcome guests today.

In September-October 1976, His Beatitude Basileus Mar Thoma Mathews I, Patriarch-Catholicos of the East, Metropolitan of Malankara, and eminent members of the Orthodox Syrian Church accompanying His Holiness were our most beloved guests. In January-February 1977, I made a memorable journey to India, in the course of which the deep

fraternal nature of our Churches' relations became evident.

We highly evaluate the good nature of our relations with His Holiness Patriarch Mar Iakovos III, Patriarch of Antioch and All the East.

Striving to perfect our brotherhood, we constantly remind our representatives in Alexandria, Damascus, Jerusalem and Beirut to nourish our friendship with the Ancient Oriental Churches in order to make their own contribution to the common cause of uniting the Holy Churches of God.

We firmly believe that when it pleases the Lord He will bring our Churches to the longed-for unity.

Relations with the Anglican Communion

The relations between the Russian Orthodox Church and the Anglican Communion are continuing in brotherly love. The Russian Orthodox Church is successfully maintaining bilateral relations with several Anglican Churches. Representatives of our Church have taken an active part in all the meetings of the Inter-Orthodox Theological Commission for the Preparation of the Dialogue with the Anglican Church and are now zealously working in the Anglican-Orthodox conversations which opened the official dialogue between Orthodoxy and Anglicanism. In 1976, at the invitation of our Church the regular Orthodox-Anglican conversations took place in Moscow. It was described by the participants in the communique as "in many ways the most important of the meetings of the Commission for Joint Doctrinal Conversations between the Orthodox and Anglican Churches which have been taking place over the last seven or eight years". In the course of these conversations the Orthodox and Anglicans have reached a number of agreements which provide our Churches with a positive basis for further constructive discussions. At the same time the conversations have revealed our theological divergencies and differences of opinion specially in regard to the ordination of women in the Anglican Church.



By the tomb of Patriarch Sergiy, May 26, 1978

An exchange of visits by the dignitaries of the two Churches is of great importance for the development of bilateral relations between the Russian Orthodox Church and the Anglican Communion. Among which mention should be made of the one paid in 1972 by His Grace Dr. John E. Hines, the then Presiding Bishop of the Episcopal Church in the USA, and the one paid in 1976 by a delegation of the Anglican Church in Australia headed by the Lord Bishop Ian Shevill of Newcastle. In July 1977, a delegation of the Episcopal Church in the USA headed by the Presiding Bishop, His Grace John M. Allin, visited the Russian Orthodox Church and held theological conversations with her representatives.

With profound satisfaction we mention the visit paid to us last September by His Grace Dr. Frederick Donald Coggan, Archbishop of Canterbury, Primate of All England and Metropolitan. During this visit conversation was held, which, according to the communiqué, "was by no means confined to matters of faith and order, but embraced other topics of general human interest...". It was with gratitude that we

accepted the invitation to us by His Grace Archbishop of Canterbury to visit the Church of England. This visit, we hope, will be another witness to our mutual Christian affection.

Relations with Old Catholics

Relations between the Russian Orthodox and the Old Catholic Churches has always been characterized by a profound study of theological problems. Of special significance to our relationship is the Orthodox-Old Catholic dialogue which has begun recently. We are happy that in the course of this dialogue theologians are gradually coming to an agreement on an increasing number of doctrinal matters. At the same time it is evident that there are still quite a number of problems standing in the way to our union. Personal meetings between ecclesiastical dignitaries are also conducive to strengthening our relations. Among them I would like to mention in particular the conversations we and members of the Holy Synod had with His Grace Dr. Marinus Kok, Archbishop of Utrecht, in July 1973, in Moscow.

We are satisfied with the fact that our representatives led by His Eminence Metropolitan Filaret of Kiev and Galich, Patriarchal Exarch to the Ukraine, attended the recent 22nd International Old Catholic Congress. We cordially welcome our dear guest and brother in Christ, His Grace Dr. Marinus Kok, Archbishop of Utrecht.

Relations with the Evangelical Lutheran Churches

Our relations with the Evangelical Lutheran Churches have been developing very intensively. It gives me profound satisfaction to note the extending links between the Russian Orthodox Church and the Federation of the Evangelical Churches in the GDR. The visit paid to us in 1972 by an official delegation of this Federation headed by its chairman, Bishop Dr. Albrecht Schönherr, and the return visit to the GDR paid the next year by our delegation led by His Eminence Metropolitan Yuvenaliy, Head of the Department of External Church Relations, consolidated the existing good relations and led to the decision to hold bilateral theological conversations which have been successfully carried on ever since.

Early next October, the regular 3rd theological conversations will be held in Kiev on the main theme: "The Sanctifying Action of God's Grace Within and Through the Church".

Relations of our Church with the Evangelical Church in Germany (FRG) have been developing just as successfully and fruitfully. It is significant that between 1959 and 1976 seven bilateral theological conversations were held and proved a success.

Our relations with the Evangelical Lutheran Church of Finland are particularly close and cordial, because of the spirit of "Orthodoxy" peculiar to the Church of Finland which is so understandable to us. Contacts between our ecclesiastical leaders, theologians and students are frequently maintained. We had the pleasure of receiving many times the Head of the Evangelical Lutheran Church of Finland, Archbishop Dr. Martti Simojoki, who has made a powerful contribution to the develop-

ment of theological dialogue and genuine Christian relationship between our Churches. We greet him affectionately amongst us today. The brotherly communion we had with Archbishop Martti Simojoki during our visit to Finland in 1974 gave us profound satisfaction. We attach great importance to the official bilateral theological dialogue within the framework of which four successful theological conversations were held between 1970 and 1977.

In September 1976, our Church received with Christian joy the Primate of the Church of Sweden, Archbishop Olof Sundby of Uppsala, a president of the WCC.

Relations with the Reformed and Methodist Churches

For many years we have been successfully cooperating with a number of the Reformed Churches in ecumenical and peacemaking fields. In recent years an evident progress has been made in our relations with the Reformed Churches in connection with the successful beginning of the Orthodox-Reformed dialogue, one of the initiators of which was the Russian Orthodox Church.

There is every evidence that we are embarking on a new stage in our relations with the Methodists, too. We have intensive contacts with a number of the Methodist Churches. The decision of the 12th World Methodist Congress to initiate a fraternal dialogue with the Orthodox Church has afforded an ample opportunity to extend relations and to achieve better understanding between our Churches.

Relations with Old Believers

Our Church attaches particular importance to her relations with the Old Believers both accepting and not accepting priesthood.

As it is known, under His Holiness Patriarch Nikon (17th century) the so-called Old Believers schism arose as a result of his reforms: the revision of service books and rites. Moved by love of Christ and the desire to affirm Orthodox unanimity in regard to the equally

salutary rites, whether new or old, the 1971 Local Council of the Russian Orthodox Church adopted an important resolution to remove the anathemas pronounced against the old rites and those adhering to them by the Moscow Councils of 1656 and 1667. It was testified conciliarly that "differences in the outward expression of rites do not contradict their salutary significance" and that both the new and the old rites were equally salutary. This action of the Holy Council removed one of the basic obstacles to the healing of the schism and to the promotion of good Christian relations between the Russian Orthodox Church and the Old Believers.

Welcoming this decision, L. S. Mikhailov, Chairman of the Grebenshchikovskaya Community of Old Believers in Riga, in his letter to His Eminence Metropolitan Nikodim of Leningrad and Novgorod, said that it was "a decision of great historical significance..., a valuable contribution to the promotion of relations between the children of the one Russian people, between both Churches—the Old Believers of Pomor and the Russian Patriarchate". In 1974, the Vilnius Council of the Old Believers of the Pomor Church, according to the report made by I. I. Egorov, Chairman of the Supreme Old Believers Council in the Lithuanian SSR, considered the above resolution and declared that "the Old Believers of the Pomor Church duly evaluate the step taken by the Russian Orthodox Church and acknowledge that it wipes out mutual alienation and enmity and creates prerequisites for better understanding".

We were pleased to enrol in the Leningrad Theological Academy a representative of the Old-Orthodox Christian Believers sent there for training by His Grace Archbishop Pavel of Novozybkov, Moscow and All Russia.

We are profoundly satisfied with all this and now with gratitude to the One God bear witness to the ripening of favourable conditions for good and brotherly communion in the spirit of love for Christ.

It is difficult, practically impossible, to give a brief report of the numerous fraternal contacts the Russian Orthodox Church maintains at present with the

Protestant Churches and associations in many parts of the world. We believe that with God's help we and the non-Orthodox brothers and sisters will draw nearer to our cherished goal—Christian unity. We lovingly cooperate with them to strengthen friendship, mutual trust and peace among nations.

Participation in the Activities of the World Council of Churches

The ultimate goal of the activities of the World Council of Churches and the very purpose for which it exists is its service to Churches in their common search for ways to restore unity in the One, Holy, Catholic and Apostolic Church. Furthermore, the WCC should be a platform for the cooperation of Churches with all men of good will to achieve and secure just and lasting peace on earth. We hail the efforts of the WCC Faith and Order Commission to reach accord on Baptism, the Eucharist and Priesthood by member-Churches. The responses of the Churches to the draft theological consensuses have testified that real, though modest, steps have been taken towards the overcoming of divisions in Christendom. Regrettably, the question of the priesthood is far from reaching a consensus, even its initial stage.

We attach great importance to the study of the theme: "An Account of the Hope Within Us". Next August, the Plenary Session of the Faith and Order Commission will take place in Bangalore, India, to develop the theme further. We hope to give an answer to all those asking about the hope that inspires and moves us to bear Christian witness to our Christian life in a developed socialist society. At the present time the World Council of Churches is seeking to enlist the service of Christians in the search for and elaboration of the model of "A Just, Democratic and Self-Sustaining Society". We would like to contribute the experience of life and construction in our society to this study. We also hope to make our contribution to the preparations for and work of the World Conference on Church and Society with the theme "Religion, Science and

the Future of Society" to be held in July 1979.

I note with profound satisfaction the present desire of the member-Churches from socialist countries to increase their contribution to the work of the WCC, and the positive response to this on the part of the WCC Central Committee leadership and the staff members of the WCC in Geneva headed by the General Secretary, Dr. Philip Potter. I consider it necessary to express here our gratitude to Bishop Dr. Tibor Bartha who, since October 1975, has sponsored three consultations of the WCC member-Churches from socialist countries in Hungary. We hope that the participation of our Churches in the WCC programmes will develop successfully and that our potentiality within the WCC will increase towards this end.

In this connection we consider it important to engage ourselves actively in the work of the Commission of Churches on International Affairs (CCIA), which stimulates the participation of Christian Churches in the solution of burning problems of contemporary international life.

We attach great importance to the successful completion of the CCIA programmes to combat militarism, against the arms race, and for disarmament. In this regard we have highly appreciated the results of the WCC Consultation on Militarism held last November in Glion, Switzerland, and the WCC Conference on Disarmament held there this April, both of which were prepared and carried out by the CCIA. We also evaluate highly the CCIA concern for human rights; the programme for which has been developed by the successful Consultation on "Human Rights and Christian Responsibility" held in St. Pölten, Austria, in October 1974, and by other initiatives.

An important expression of Christian concern for the free development of every nation is the WCC Programme to Combat Racism, and the programme for the Churches' participation in development including a striving towards the New International Economic Order.

We are pleased that the 5th WCC Assembly, which took place in November-December 1975 in Nairobi, elected His Eminence Metropolitan Nikodim of Le-

ningrad and Novgorod a president of the World Council of Churches. We regard it as recognition of both the personal merits of this outstanding hierarch and the significance of the work carried out by the whole of the Russian Orthodox Church in the ecumenical field.

Participation in the Activities of the Conference of European Churches

In the seven years, which have elapsed since 1971 Local Council, the Russian Orthodox Church has been actively engaged in the activities of the Conference of European Churches (CEC), a founder-member of which she has been since 1959. We are satisfied with the fact that one of the presidents of the CEC is a representative of the Russian Orthodox Church in the person of His Eminence Metropolitan Aleksiy of Tallinn and **Estonia**.

We are glad that the CEC is gaining increasing authority within Christian circles and broadening its cooperation with the World Council of Churches, the Christian Peace Conference, the Council of European Roman Catholic Bishops' Conferences and other regional ecumenical organizations and movements.

The Conference of European Churches has been carrying out, in our opinion, a very useful and essential work in the sphere of theology, helping European Churches towards the realization of their ecumenical hopes and the achievement of communion and accord on what is the essence of Christian life, encouraging them to share spiritual experience and theological thought by supporting and developing inter-Church dialogue.

An important part of the Conference of European Churches' work is its peacemaking. It is diverse and directed at the consolidation of peace in Europe and elsewhere through the establishment of mutual understanding and confidence, and the friendship and peaceful cooperation of the peoples and states of our continent; through efforts to prevent a new war and achieve disarmament, as well as by deepening the process of international detente. We note

with satisfaction that the CEC has been supporting the idea of convoking an all-European conference on security and cooperation in Europe for many years and was the first international ecumenical organization to convene a special consultation (Bukow, GDR, October 1975) on the content and implementation of the Helsinki Final Act with special emphasis made on the importance and indivisibility of its Ten Principles. The Conference of European Churches also raised its voice in support of and for the successful completion of the Belgrade meeting of statesmen—participants in the European conference—to sum up and implement the provision of the Final Act. All this makes us confident that the urgent problems of peace will continue finding an ardent response in the CEC and that responsibility for the destiny of mankind will always be the focus of its attention and activity.

We hope that the preparations for the forthcoming Assembly "Nyborg VIII" in September 1979 on the theme "To Serve Peace by the Power of the Holy Spirit" and the assembly itself will be a success.

PEACEMAKING OF THE RUSSIAN ORTHODOX CHURCH

In the period under discussion a significant part of the life of the Russian Orthodox Church has been her peacemaking. Proceeding from the Word of God (Mt. 5. 9; Mk. 9. 50, etc.) and basing ourselves on the centuries-old tradition of *the ministry of reconciliation* (2 Cor. 5. 18) and on the Soviet people's aspiration for peace, we consider that concern for peace is one of our basic tasks. The activity of our Church in this beneficent field is extensive.

The 1971 Local Council, as all know, highly evaluated the peacemaking of the Plenitude of our Church in the pre-Council period and resolved "to consider the further active continuation and extension of the Russian Orthodox Church's peacemaking to be her sacred task...". This decision has undoubtedly proved an important stimulus in furthering our peacemaking efforts. With renewed energy and inspiration, fervent prayers for peace on earth have been offered up in our churches; with renewed energy and zeal, our archpastors and

The Russian Orthodox Church is maintaining and developing ecumenical cooperation with many other worldwide Christian organizations, and with continental, regional and national councils of Churches. I would like to make special mention of the successful continuation of the fraternal dialogue started over twenty years ago between our Church together with other Churches and religious associations in the USSR and the National Council of the Churches of Christ in the USA. We would like to intensify this dialogue further.

Attaching great importance to the further development of friendly relations between the Russian Orthodox Church and non-Orthodox Churches and religious associations and to the intensification of her ecumenical activity, we will continue toiling in this most useful field as zealously as we have before.

I express deep gratitude to all the workers of the Department of External Church Relations, to the numerous archpastors, pastors and laymen who are actively dedicating their ability and energy to the external activities of our Holy Church.

pastors have called upon their clerics and flock *to follow after the things which make for peace* (Rom. 14. 19) and *to love the truth and peace* (Zech. 8. 19). Our call has extended beyond the boundaries of our Motherland, reaching the family of the Local Orthodox Churches, Christians of other confessions, followers of other religions, and all men of good will. In this period, our Church has borne witness to her Christian calling, because *God hath called us to peace* (1 Cor. 7. 15), and to her deep patriotism *not... in word, neither in tongue; but in deed and in truth* (1 Jn. 3. 18).

Many representatives of our Church, including myself, have actively participated in the work of the Soviet Peace Committee and its branches in the Republics and regions of the USSR. His Eminence Metropolitan Nikodim of Leningrad and Novgorod and His Eminence Metropolitan Yuvenaliy of Krutitsy and Kolomna are members of the Soviet Committee for Security and

Cooperation in Europe. An important part of peacemaking is the participation of our Church in the work of the Soviet Peace Fund; His Eminence Metropolitan Aleksiy of Tallinn and Estonia, is a member of its board. The awards conferred by the Peace Fund upon many representatives of our numerous dioceses speak of the great usefulness of this participation. The annual increase in the donations to the Peace Fund made by the children of our Church testifies to their profound patriotism and aspiration for peace.

The work for peace is inseparable from the Gospel's commandment to *love one another* (Jn. 15. 12). Many eminent hierarchs of the Russian Orthodox Church affirm this truth through their activity in the Union of the Soviet Societies for Friendship and Cultural Relations with Foreign Countries, the board members of which are His Eminence Metropolitan Filaret of Kiev and Galich, Patriarchal Exarch to the Ukraine, and His Eminence Metropolitan Yuvenaliy of Krutitsy and Kolomna. We give due attention to this kind of service and have reason to believe that the participation by representatives of the Russian Orthodox Church in Soviet friendship societies has been notable and fruitful. His Eminence Metropolitan Aleksiy of Tallinn and Estonia is a member of the Council of the Rodina Society for Cultural Relations with Compatriots Abroad.

In the period under discussion, our Church has endeavoured greatly to consolidate peace and promote mutual understanding among nations through her external activities which consist of maintaining inter-Orthodox, ecumenical and inter-religious contacts, of involvement in international ecclesiastical and public organizations and movements, and in various international forums.

An especially important place in the Russian Orthodox Church's peacemaking is her participation in the activities of the Christian Peace Conference (CPC), an international Christian movement which expresses most actively the joint service of Christians to establish peace and security among nations. We are doing all we can to make the selfless efforts of the members of this Christian peace movement most fruitful.

Great credit is due the CPC leadership in the persons of His Eminence Metropolitan Nikodim of Leningrad and Novgorod elected the CPC President at the 4th All-Christian Peace Assembly in Prague (September-October 1971), and Bishop Dr. Karoly Toth elected General Secretary of the CPC by the Committee for the Continuation of Work which took place during the assembly. We warmly greet these indefatigable toilers. At the present time the main task of the CPC is the preparation and conducting of the 5th All-Christian Peace Assembly which will take place in June in Prague on the main theme "God's Call to Solidarity—Christians for Peace, Justice and Liberation". A large delegation from our Church is going to take part in this significant event in Christian peacemaking.

The inter-religious cooperation for peace which originated with the Zagorsk inter-religious conferences as far back as 1952 and 1969 has been successfully developing. In October 1973, our Church concerned herself with the convocation of a meeting between the followers of different religions who were taking part in the World Congress of Peace Forces in Moscow. This meeting held in the Trinity-St. Sergiy Lavra in Zagorsk in an atmosphere of accord and concern for the fate of the world, convinced us of the need and timeliness for the various religions of the world to cooperate internationally so that they might work for their common and cherished cause of peace on a larger scale. In September 1975, the Conference of the Heads and Representatives of Churches and Religious Associations in the USSR took place in Zagorsk to consider the tasks to intensify inter-religious peacemaking. This conference welcomed a proposal made by our Church to convene a world inter-religious conference in the Soviet Union. Our Church assumed responsibility for the greater part of the preparations for this conference.

The International Preparatory Committee for the World Conference: Religious Workers for Lasting Peace, Disarmament and Just Relations among Nations and the conference itself was successfully chaired by His Eminence Metropolitan Yuvenaliy of Tula and Belev (now the Metropolitan of Krutitsy



By the tomb of Patriarch Aleksey, May 27, 1978

and Kolomna). This world conference, which took place in June 1977, has turned a new page in the chronicles of the Russian Orthodox Church's peace-making and, I believe, will occupy a worthy place in the history of the international peace movement. Over 650 representatives of the major religions of the world who came to Moscow from 107 countries declared that they were united in their commitment "to work together, in cooperation with others of good will, to establish on our earth a world without arms, to create a society where lasting peace and just relations provide the basis for living conditions worthy of a human person". Such a representative inter-religious forum, which considered in all their depths and unanimously the problems of peace, disarmament and just relations among nations, has had no precedent in history. It opened new horizons before the believers in service to peace and will consolidate the peace forces still further. It gives me great satisfaction to be able to greet the members of the working presidium of the conference headed by His Eminence Metropolitan Yuvenaliy who are here with us today.

In supporting every manifestation of God's truth in the ways of man, the Russian Orthodox Church has given her blessing to her members to participate in the worldwide movement for peace from its very outset. In the period under consideration we have shared in the concern of the World Peace Council for the sacred cause of peace, and have actively participated in its work through our representatives.

It should be noted that the past decade was marked with many remarkable events which rejoiced the hearts of peace-loving people and in which our representatives played an active part. Thus, in June 1972, the Assembly of Public Opinion for Security and Cooperation in Europe took place in Brussels. It was attended by a Soviet delegation which included His Eminence Metropolitan Nikodim of Leningrad and Novgorod. The assembly called upon the public forces of Europe to combine their efforts for the sake of transforming the European continent into a land of peace and fruitful cooperation. The second assembly took place three years later in Brussels and Liege, Belgium. It was attended by our two representatives:

His Eminence Metropolitan Yuvenaliy of Tula and Belev (Metropolitan of Krutitsy and Kolomna) who was a member of the USSR delegation, and by His Eminence Metropolitan Filaret of Berlin and Central Europe, Patriarchal Exarch to Central Europe, who was a member of the Christian Peace Conference delegation. As I have already mentioned, the year 1973 has gone down in the history of peacemaking as the year of the World Congress of Peace Forces (Moscow, October 25-31). The tasks the congress set itself were in many ways in keeping with the teachings of the Gospel. That is why our Church welcomed so warmly the idea of its convocation and had to take part in its preparation and work.

The most important event in our day is the signing of the Final Act of the Conference on Security and Cooperation in Europe by 35 states of Europe and North America. The fundamental principles of the Final Act in many ways coincide with the Christian understand-

ing of what serves to establish peace and justice, and we are glad that, in seeking to make the conference a success, the Russian Orthodox Church has made her own contribution to its favourable conclusion. At the time we stated that "we feel called upon to participate actively in the implementation of the decisions of the conference", and today we have every reason to state that our Church is doing everything possible to make the moral obligations endorsed by the Helsinki Conference the law of life.

At the present time we consider it essential in our peacemaking efforts to achieve international detente, including military detente, in Europe and elsewhere. With this end in view we speak out against the growth of armaments, both nuclear and conventional; for the speedy conclusion of the Soviet-American Strategic Armaments Limitation Talks (SALT II); for general and complete banning of nuclear tests; for the success of the Vienna Talks on the



His Holiness and Beatitude Catholicos-Patriarch Iliya II of All Georgia and Metropolitan Yuvenaliy of Krutitsy and Kolomna

mutual reduction of armed forces and armaments in Central Europe, and for an all-out support of the Special Session of the UN General Assembly on Disarmament which has opened in New York.

We decisively condemn the development and production of new weapons of mass annihilation, including the neutron bomb which is being forced upon the European peoples. To call the neutron bomb "clean" and "human" means, in my opinion, to have a perverse understanding of humanity. On December 14, 1977, the heads and representatives of the Churches and religious associations in the USSR gathered together in the Trinity-St. Sergiy Lavra and condemned the plans to produce and proliferate the neutron bomb.

In conclusion I would like to state that we have endeavoured to strengthen and develop the best traditions of patriotism and peacemaking of the Russian Orthodox Church, traditions which are centuries old. It would be appropriate to mention here that in 1976, the World Peace Council conferred its Jubilee Medal upon our indefatigable toilers in the field of peacemaking, namely, His Eminence Metropolitan Nikodim of Leninograd and Novgorod, His Eminence Metropolitan Filaret of Kiev and Galich, His Eminence Metropolitan Yuvenaliy of Tula and Belev (Metropolitan of Krutitsy and Kolomna), and Dr. Aleksei S. Buevsky, a vice-chairman of the Commission of Churches on International Affairs of the World Council of Churches. I consider the conferring upon me of the Jubilee Medal of the World Peace Council, the Otto Nuschke Gold Medal and the Order of the Red Banner of Labour (a high award in our country), as a recognition of the peace efforts of the whole of the Russian Orthodox Church.

Understanding with St. John Chrysostom that "peace is the mother of all good, the essence of all joy and the source of every success" and proceeding from a feeling of deep responsibility for the destiny of mankind, the children of our Holy Church shall continue to preserve and defend peace behested to us by our Lord.

I have been speaking of the great zeal

with which our archpastors, pastors and children of the Church perform their every-day service to peace. It is difficult to find words adequate enough to express the great gratitude which is due to them; I shall therefore quote from the Gospel According to St. Mark the well-known promise of Christ the Saviour: *Blessed are the peacemakers, for they shall be called the children of God* (5. 9).

CONCLUSION

This is a far from complete review of the life and activity of the Russian Orthodox Church in the period under consideration. Naturally it is impossible to describe, even in such a comprehensive report, all the diverse aspects of our Church life. I may have missed or not covered adequately enough certain points, or have spoken too briefly on others.... I beg of you, esteemed audience, to forebear with love (Eph. 4. 2).

I pray to the Great Chief Shepherd our Lord Jesus Christ and thank Him fervently for all He has done for the Holy Russian Orthodox Church. I pray to Him to make us strong with the power of His strength so that the hierarchs, the clergymen, monks and nuns, and all the faithful of our Church may continue to toil blessedly for the glory of the All-Holy and Wonderful Name of our Lord Jesus Christ, for their own salvation and that of the whole of mankind. I beg *the author and finisher of our faith* to permit the Holy Church of Russia to continue successfully performing her salutary acts as she approaches her millennium.

I am confident that the remaining years up to the 2000th anniversary of the Incarnation of our Lord and Saviour Jesus Christ, will be devoted by Christians to intensifying efforts to consolidate peace among nations so that they may become true children of triumphant peace on earth, as it was stated at the World Conference: Religious Workers for Lasting Peace, Disarmament and Just Relations among Nations.

Grace be with you, mercy, and peace from God the Father and from the Lord Jesus Christ, the Son of the Father, in truth and love (2. Jn. 1. 3).

Greetings of the Chairman of the Council for Religious Affairs of the USSR Council of Ministers Vladimir A. KUROEDOV

at the Solemn Meeting on May 25, 1978

Esteemed Patriarch Pimen of Moscow and All Russia,

Esteemed workers of the Russian Orthodox Church,

Esteemed workers of foreign Churches and religious organizations,

Allow me on behalf of the Council for Religious Affairs of the USSR Council of Ministers to greet you sincerely on the auspicious occasion in the life of the Russian Orthodox Church, the 60th anniversary of the restoration of the Patriarchate.

I would like to point out that it was only as a result of the Great October Socialist Revolution in Russia that the Orthodox Church was able to rid herself of the fetters of tsarist autocracy, and to restore self-government of which she had been deprived for more than two centuries.

One of the first governmental acts of Soviet power was the decree on the separation of the Church from the State and the School from the Church, which declared freedom of conscience in our country and non-interference of the State in the Church's internal canonical affairs. These principles are fully preserved in the new Constitution of the USSR. Citizens of the USSR, says this Fundamental Law of our country, are guaranteed freedom of conscience, freedom of worship.

The new Constitution of the USSR, as the General Secretary of the CPSU Central Committee, President of the Presidium of the USSR Supreme Soviet, Leonid I. Brezhnev, pointed out, is a concentrated product of the development of the Soviet state over sixty years, of the great socialist reforms in our country, of which our people are rightly proud.

The older generation of the clergy remembers very well that pre-Revolutionary Russia was one of the backward countries in the world. And if today our Motherland has become a mighty socialist power with a mighty industry,

a developed agriculture, progressive science and culture, and a high standard of living, this vividly demonstrates the inexhaustible life-giving force of the new social system.

Following Lenin's teaching, the great humanitarian principle is being carried out in the USSR—everything in the name of man, all for the benefit of man. Socialism is a society of social and economic, political and personal rights and freedoms for all citizens, unknown in any other social formation, a society of democracy and social justice. A Soviet citizen does not fear the future, that he can land up jobless, or without medical care or a roof over his head. Every citizen of our country has the right to work, to health protection, free professional medical care, free education and access to cultural achievements, to material security in old age and the right to a home, with the world's lowest rent guaranteeing this right. Society safeguards the rights and interests of a Soviet citizen, protects his dignity as a person and a citizen. All citizens of the USSR are equal, regardless of their origin, social and property status, race or nationality, sex, education, language or attitude to religion.

All these achievements arise from the tremendous organizational and political activities of our Communist Party, selfless work of all the working people in town and country, believers and non-believers, and the inviolable unity of our entire people, of all the nations and nationalities.

Today the entire Soviet people, inspired by the historical decisions of the 25th Congress of the CPSU, is working to implement the great peaceful programme of the Tenth Five-Year Plan, marching confidently towards new heights of progress.

All Soviet people and all progressive mankind fervently approve of the foreign policy of the Soviet Union whose

basic line lies in the struggle for peace, security of nations and the development of peaceful, equal cooperation among them.

The Soviet Union is actively fighting against the threat of war, for stopping the arms race. By advocating peace and a further deepening and strengthening of detente, the Soviet Union expresses the dearest hopes of all honest men on earth.

Here it is appropriate to mention the clergy in our country who as a whole are not merely politically loyal to the socialist system but actively support the efforts of our state in the struggle for peace, disarmament and just relations among nations. Patriarch Aleksey's peacemaking activities, for example, won broad recognition. Patriarch Pimen and his assistants, members of the Synod, Metropolitan Nikodim, Metropolitan Yuvenaliy, Metropolitan Filaret, Metropolitan Aleksey, and many bishops and clergymen are carrying out vast patriotic work to defend peace.

Fighting for peace has become a tradition with the Russian Orthodox Church. Her efforts are regarded highly by the Soviet Government and Soviet public.

Speaking of the Russian Orthodox Church's contribution to peacemaking, I want to stress that joint actions and cooperation of all public forces, including the Church, in the struggle for peace are of particular importance today. Despite a certain mellowing of the international climate, the situation remains complicated with the forces of imperialism escalating the arms race. And there is no more vital task now than intensifying the struggle of all peace-loving mankind for disarmament and stopping the plans for the production and use of such anti-human weapons of mass destruction as the neutron bomb.

Allow me to wish you, esteemed Patriarch Pimen, esteemed workers of the Russian Orthodox Church new successes in the noble cause of defending peace and strengthening friendship among nations.



Mother superiors and nuns of the convents before the Resurrection Church in Sokolniki, Moscow, May 25, 1978

His Holiness Patriarch PIMEN's Concluding Speech

on May 26, 1978

Dear participants of our Church celebrations, I sincerely thank you all for sharing the joy of the celebration of the Russian Orthodox Church and coming here to ponder in brother-loving communion over the ways of Divine Providence with respect to our Holy Church.

What a deep solace it was to every one of us to spend these two days in communion with the plenitude of the episcopate of the Russian Local Church, with representatives of her clergy, monks, nuns and laity, with eminent figures of a host of Local Orthodox Churches and non-Orthodox Churches and religious associations! How acutely did we feel deep down in our hearts the uniting force of our faith in the Lord and Saviour Jesus Christ, to Whom glory and power for ever! How uniquely tangible was our participation in the brotherhood in Christ!

I thank with fervour and sincerity Their Holinesses and Beatitudes the Primates of Churches, Their Eminences heads of Church delegations, the God-pleasing and venerable leaders and representatives of Churches and religious associations and organizations for their speeches of greetings permeated with love and respect for our Russian Orthodox Church, and fraternal love for us her representatives.

I also thank as fervently and sincerely our non-Christian brothers who are taking part in our celebrations for their friendly greetings.

I am deeply satisfied with your warm acknowledgement of my report and thank you all most sincerely.

I am gratified that you spoke highly of the zealous labours of the archpastors and clergy of the Russian Orthodox Church *as of the ministers of Christ and stewards of the mysteries of God* (1 Cor. 4. 1), instructing the believers in faith, piety and good deeds, and administering the salutary sacraments of the Holy Church.

I am also gratified that you regarded with appreciation and understand-



ing the efforts of our Church towards strengthening the pan-Orthodox unity and cooperation and developing our ecumenical service and peacemaking.

It gives us inspiration, dear brothers, that in your addresses you gave enthusiastic accounts of the zealous ministry to the Lord of your Churches and religious associations, of how they glorify the All Holy Name of God and strive to hasten the triumph of the one faith for the entire Christian people.

We fully shared your emotions when you spoke of the danger presented by the ominously rapid growth of armaments in the world today, of the menace to peace from the continuing perfecting of weapons of mass destruction and, above all, from the neutron bomb.

This concern stems from our common involvement with peacemaking, which is an indispensable part of our fulfilment of God's commandment on love for your neighbour, that is, for every person in our case.

As I mentioned in my report yesterday, heads and representatives of Churches and religious associations in the Soviet Union gathered in the Trinity-St. Sergiy Lavra in December 1977, and after a discussion of the problem of the neutron bomb adopted the appeal to religious leaders and believers throughout the world in which they denounced the plans for manufacturing and spreading the neutron bomb. Presently we sent that appeal to the heads and leading figures of several Churches and religious associations. It prompted some very significant replies. And we report with deep satisfaction that the representatives of the Roman Catholic Church at this celebration conveyed to us a message in response from His Holiness Pope Paul VI. His Holiness wrote that in complete agreement with us and "the others who signed the appeal, and recognizing our responsibility to protect the sacred gift of life and to advance the cause of peace among nations... as we did in the past, we shall continue in future to do all we can to make everybody urgently study concrete methods and effective

ways to guard mankind—Europe, in the first place, for it runs the greatest risk—from the terrible calamities which can ensue from an inadvertent use of an atomic weapon, in some or other form, already known or still to be invented".

Dear brothers and sisters, I believe that these days spent together and our sincere communion for which we glorify our God (2 Cor. 9. 13) will strengthen our brotherhood and promote our cooperation to the glory of the Great Chief Shepherd and for the multiplying of our joint labours to fulfil our ecclesiastical tasks and to rekindle further the active love that caters for the needs of suffering mankind.

Having completed our present *labour in the word* (1 Tim. 5. 17), we shall continue our communion tomorrow by praying in the Holy Trinity-St. Sergiy Lavra under the auspices of our God-Bearing Father, Sergiy of Radonezh the Miracle Worker.

Grace to you and peace from God our Father, and the Lord Jesus Christ (Rom. 1. 7).

Christ is risen indeed!

Patriarch PIMEN's Address

Your Holinesses, Your Beatitudes, venerable archpastors and God-loving pastors, most worthy representatives of Christian Churches and religious associations, all our dear guests and beloved flock of Moscow,

CHRIST IS RISEN!

A few days ago with prayer said to the Most Holy Mother of God before Her Iberian icon and with fervent thanksgiving offered to the Head of the Holy Church, Christ our Saviour in the Resurrection Church in Sokolniki, we began the Church celebrations for the 60th anniversary of the restoration of the Moscow Patriarchate. Then we made a pilgrimage to the Trinity-St. Sergiy Lavra, to the shrine of the God-

Bearing Father, St. Sergiy of Radonezh the Miracle Worker. At their tombs we prayed for our predecessors—the Patriarchs of Moscow and All Russia—Tikhon, Sergiy and Aleksey of blessed memory, that their souls may rest in peace in the mansions of the Heavenly Father. We thanked our Lord for His great and abundant mercies bestowed upon the Russian Orthodox Church during the solemn meeting which was attended by our episcopate, representatives of the clergy and laity and our highly esteemed guests, eminent Christian leaders, who have come to our capital city from all over the world. And now at this Divine Liturgy in our common prayer we again and again thank fervently *the author and finisher of our faith* (Heb. 12. 2).

We thank our Lord for His inestimable goodness to the Moscow Patriarchal See, for the strength with which He imbues us, the servants of His

Delivered at Divine Liturgy in the Patriarchal Cathedral of the Epiphany on the 5th Sunday after Easter, May 28, 1978.

Church, so that we may successfully fulfil our appointment—to feed the flock of Christ (1 Pet. 5. 2); for the grace-endowed help granted us to carry out our work for the good estate of Holy Orthodoxy, for the success of our efforts to bring about the unity of divided Christianity, and for the development of peacemaking.

We pray to our Lord to regard the low estate of His servants (Lk. 1. 48) and through His mercy to strengthen the plenitude of our Church *in the power of his might* (Eph. 6. 10) so that we may bring forth the fruits of love and be filled with the pure life of the Spirit (Rom. 12. 1; 1 Cor. 6. 19).

We pray to the Lord for the Church of Russia, that she may continue to preserve as steadfastly the treasures of Christ's faith and teaching, which we have received from the Apostles (2 Tim. 1. 13), and as firmly lead her faithful children to the *salvation by our Lord Jesus Christ* (1 Thess. 5. 9); that she may as untiringly carry out the service of reconciliation for men (2 Cor. 5. 8) and be a living source of peacemaking (Mt. 5. 9).

Brothers and sisters, beloved in the Lord, the joy of this celebration and common prayer has been shared with us by the Primates and representatives of Local Orthodox Churches, the Roman Catholic Church, the Ancient Oriental Churches, the Anglican and Old Catholic confessions, and many non-Orthodox Churches and religious associations, as well as of the World Council of Churches, the Christian Peace Conference, the Conference of European

Churches, and of other regional and national ecumenical organizations. I cordially greet you all on behalf of the Church of Russia. Your participation in the celebrations of our Holy Church gives the occasion a wider implication—a pan-Orthodox and all-Christian significance. I believe this to be the result of the intensity of contemporary relations maintained by the Local Orthodox Churches—the deepest expression of which is their joint preparation for the Holy and Great Council of the Orthodox Church, as well as pan-Orthodox dialogues, being carried on or under preparation, with several non-Orthodox confessions. I believe that this is also a result of the extensive and fruitful ecumenical activities of the Russian Orthodox Church.

The joy of our Church celebrations is also being shared with us by pious believers of whom St. Peter says: *...ye are a chosen generation... a peculiar people, that ye should shew forth the praises of him who hath called you out of darkness into his marvelous light* (1 Pet. 2. 9). I congratulate you, dear brothers and sisters, on the occasion in the life of the Holy Church we are now celebrating to which the whole plenitude of the Church has successfully contributed.

May the Most Gracious and Merciful God grant us *to be like-minded one toward another according to Christ Jesus, that we may with one mind and one mouth glorify God, even the Father of our Lord Jesus Christ* (Rom. 15. 5-6), *to whom be praise and dominion for ever and ever. Amen* (1 Pet. 4. 11).

Answering Address by Metropolitan MELITON of Chalcedon on Behalf of the Delegations Which Took Part in the Celebrations in the Patriarchal Cathedral of the Epiphany

on May 28, 1978

Your Beatitude and Holiness Patriarch Pimen of Moscow and All Russia,
CHRIST IS RISEN!

In the joy of the Resurrection the Orthodox and Christians of other Churches

and confessions are meeting the Holy Russian Church today in this Patriarchal Cathedral of the Epiphany on whose altar the celebration of the Holy Eucharist has just taken place.

We are gathered here to celebrate the restoration of the Moscow Patriarchate together with the pious Russian people and their Church.

We are gathered here mainly in order to bear joint witness of the Resurrection to the whole world, so that on the basis of twenty centuries of historical experience, the experience of all manner of changes, but, above all, the experience of the modern life of mankind, to confirm once again that the Risen Christ, our Saviour and Lord, the Founder, Head and Finisher of the Church is not, and never was, a ghost, neither when He appeared to the Myrrhophores; the Apostles Peter and John; the Eleven Apostles, *when the doors were shut*; on the way to Emmaus; by the Sea of Tiberias; nor at any other of His appearances before or after His Resurrection. Nor was the Risen Christ a ghost when He said: *...lo, I am with you alway, even unto the end of the world* (Mt. 28. 20). One *which is, and which was and which is to come* (Rev. 1. 8).

In the light of Christ's Resurrection we celebrate the resurrection of the Moscow Patriarchate. And it is only in this way that we can perceive the deeper (in its literal sense) theological meaning of this historical event and this

anniversary. History is the path of human life developing in two dimensions: in time and in eternity. And it is in the same two dimensions that the Epiphany and Incarnation take place for the sake of meeting man. God and man meet in history. They proceed through time to eternity, to the universal, final, and deified resurrection of mankind.

In this Orthodox, Paschal spirit we greet the anniversary of the resurrection of the Holy Patriarchal See of Moscow and All Russia. In the spirit which, we are convinced, expresses common Christian faith through an Orthodox definition.

As a representative of the Constantinople Mother Church, on behalf of all the delegations that have come to this cathedral from all over the world, I answer your greeting, Your Beatitude and Holiness Patriarch of the Russian Church, and greet you and the entire Holy Russian Church on the occasion of this blessed anniversary, and wish her to be in our world and in our epoch a live and dynamic preacher of the Resurrection and of the words *All hail and Peace be unto you*, that is, of the joy and peace which the Risen Christ gave, upon rising from His tomb, to the whole of mankind.

Christ is risen!

Patriarch PIMEN's Speech at the Reception

on May 29, 1978

Your Holinesses, Your Beatitudes, esteemed archpastors and God-loving pastors, most worthy leaders and representatives of the Christian Churches and religious associations and all our dear guests who have honoured us by coming to this reception which concludes the celebrations for the 60th anniversary of the restoration of the Moscow Patriarchal See,

I cordially greet all of you and thank you again and again for sharing in the joy of our celebrations.

During these days we have offered our prayerful thanks to the Great High Priest (Heb. 4. 14), our Lord Jesus

Christ, for His incalculable mercies generously bestowed upon the Church of Russia; and we have dared to beg Him that His protecting hand be ever over our Church.

We are satisfied with the current flow of our Church life. We consider it our primatial duty, in our labours and guidance of the Russian Orthodox Church, to follow in the footsteps of our most worthy predecessors—Patriarchs Sergiy and Aleksiy.

The goodwill, which marks the present relations between the Church and the State and which is strengthened by the patriotism, inherent in our Church

throughout her history, of the hierarchy, clergy and laity, is a natural result of the freedom of conscience guaranteed in our socialist country by the USSR Constitution. I have had occasion to speak of the Council for Religious Affairs of the USSR Council of Ministers, which has been successfully maintaining contacts between the Church and the State. I heartily welcome the presence in our midst of the highly esteemed Vladimir Alekseyevich Kuroedov, the chairman of the council, and his respected colleagues.

We are happy with the truly sisterly relations existing between the Russian Orthodox Church and other Local Orthodox Churches, and we believe that the spirit of solidarity and love will develop further and strengthen our co-operation in settling current issues in the life of the Orthodox Plenitude.

The fraternal relations of our Church with non-Orthodox Churches and religious associations also give us joy and we shall strive to deepen them so as to achieve unity of faith and effectively serve today's humanity. With these ends in view, we shall increase our contribution to the work of such ecumenical organizations and movements as the World Council of Churches, the Christian Peace Conference, the Conference of European Churches and others.

We are deeply satisfied with the favourable development of our relations with non-Christian religions in our country and with our splendid cooperation in the patriotic and peacemaking efforts. We are endeavouring to multiply our contacts with non-Christian religions in many countries of the world in order to establish together with them peace and justice throughout the world. We recall the wonderful event that took place in Moscow in June 1977—the World Conference: Religious Workers for Lasting Peace, Disarmament and Just Relations among Nations, which brought together eminent representatives of predominant religions of the world from 107 countries. In the course of frank discussions on current issues in world affairs, the participants in the conference have agreed on the ways and means for joint service for the good of humankind. The year since

the World Conference has shown the effectiveness of its decisions which bear favourable influence on the development of activities undertaken by religions for the achievement of peace among nations and in uniting their efforts towards this end.

We shall continue increasing our efforts in the sphere of our peacemaking.

Dear brothers and sisters, with this friendly meal we are concluding our Church celebrations. Strengthened by prayer and inspired by our fellowship we shall preserve a grateful memory of these wonderful days spent together in our hearts. Returning to our respective homes we shall remember one another in our humble prayers. And through God's mercy, I hope, we shall meet again and again on the paths of our Church service.

I raise this glass to the prosperity of our Churches and religious associations!

To the triumph of peace and justice in the whole world!

To the success of the service to which each of us has dedicated his life!

To all of you, dear friends, brothers and sisters!



His Holiness Vazgen I, Supreme Patriarch-Catholics of All Armenians, delivering his speech at the solemn meeting on May 25, 1978

Answering Speech by His Holiness VAZGEN I, Supreme Patriarch-Catholicos of All Armenians, on Behalf of the Delegations at the Reception on May 29, 1978

Your Holiness, our beloved brother in Christ,

As Patriarch-Catholicos of the Armenian Apostolic Church, I testify that it is a great joy and honour for us to address you today with words of fraternal love and good wishes from all our brothers, Their Beatitudes the Patriarchs, and all the highly esteemed ecclesiastics who, at Your Holiness's invitation, took part in divine services and the solemn meeting on the occasion of the 60th anniversary of the restoration of the Moscow Patriarchal See of the Holy Russian Orthodox Church.

We can affirm with deep conviction that throughout the last four days we have been experiencing the sweet feeling of the Psalmist who once exclaimed: We all felt the presence of the Comforter the Holy Spirit in us, we were granted this Heavenly Light, and we are grateful to you.

In these days, the days of developing ecumenical relations, you, Your Holiness, have taken one more God-loving step towards the strengthening of our unity in the spirit of our Churches' love for the Lord Jesus Christ, for the forging of brotherhood among all of us.

We believe that in strengthening our ecumenical ties through common prayer and close cooperation we shall strive to spread ever more the light of the Gospel of our Lord Jesus Christ far and wide in the modern world to brighten up the life of modern mankind so that there be greater justice on earth, greater freedom, a greater striving for the love of mankind and a greater striving for peace. We should pray tirelessly and act confidently in the name of peace.

It is with these thoughts that we address Your Holiness for we know very well that you personally draw your inspiration from these Gospel commandments. Your great Russian Orthodox Church has been carrying out her holy mission over many decades, guided by the same commandments of the Holy Spirit.

We wish Your Holiness that the days of your life may all be sunny and peaceful and that you may remain head of your great Church for many years to come—to the glory of God, for the comfort of the believers and to the joy of all of us, for we all love you as a brother, with all our hearts.

Allow me also on behalf of all our spiritual brothers to thank you sincerely for your beautiful reception and your hospitality of which every one of us had a generous share in these days, both in Moscow and in Zagorsk.

We also express our sincere gratitude to the Soviet Government in the person of the Chairman of the Council for Religious Affairs, Vladimir A. Kuroedov, for everything the state has done for the success of this beautiful feast of the Holy Russian Orthodox Church.

We take our leave of you with indelible memories, looking forward to meeting you again and to praying and rejoicing together.

Now our Lord Jesus Christ himself, and God, even our Father, which hath loved us, and hath given us everlasting consolation and good hope through grace, comfort your hearts, and stablish you in every good word and work (2 Thess. 2. 16-17). Amen.



FOR THE 60th ANNIVERSARY

The celebrations dedicated to the 60th anniversary of the restoration of the Moscow Patriarchal See were held from May 25 to 29, 1978, in Moscow and in the Trinity-St. Sergiy Lavra in Zagorsk. The celebrations were attended by the hierarchs of the Holy Russian Orthodox Church, many of her clergymen and laymen, representatives of all the monasteries and convents, theological schools, and synodal departments. The celebrations of the Russian Orthodox Church were attended by delegations from the Local Orthodox Churches of Constantinople, Alexandria, Antioch, Jerusalem, Georgia, Serbia, Romania, Bulgaria, Cyprus, Greece, Poland, Czechoslovakia; the Orthodox Church in America; the Autonomous Orthodox Churches in Finland and Japan; as well as by delegations from the Roman Catholic Church, Armenian Apostolic Church, Ethiopian Church, Syrian Church—Catholicosate of the East, Church of England, Old Catholic Church, Evangelical Lutheran Church of Finland, Federation of the Evangelical Churches in the GDR, Evangelical Church in Germany (FRG), Czechoslovak Hussite Church, Lutheran Church in Slovakia; by representatives of Churches and religious associations of the Soviet Union: the Roman Catholic Church in Latvia; the Supreme Old Believers Council of the Lithuanian SSR; the Grebenshchikovskaya Community of Old Believers (Latvian SSR); the Moscow Transfiguration Community of the Old Believers in Moscow; the Moscow Pomorye Community of Old Believers; the Evangelical Lutheran Church of Latvia; the Evangelical Lutheran Church of Lithuania; the Estonian Evangelical Lutheran Church, the Reformed Church in Transcarpathia; the All-Union Council of Evangelical Christian Baptists; the Methodist Church of Estonia; the religious communities of the Seventh Day Adventists; leaders and prominent workers of the world Christian organizations, regional and national ecumenical councils: the World Council of Churches, the Christian Peace Conference, the World Student

Christian Federation, Syndesmos (the world fellowship of Orthodox youth organizations), the Conference of European Churches, the All Africa Conference of Churches, the Canadian Council of Churches, the National Council of the Churches of Christ in the USA, the Pacific Conference of Churches, the Ecumenical Youth Council in Europe, the Ecumenical Council of Churches in Hungary, the Ecumenical Council of Cuba, the Polish Ecumenical Council, and the Christian Council of Madagascar.

The celebrations were attended by the Primates of the following Local Churches: His Holiness and Beatitude Iliya II, Catholicos-Patriarch of All Georgia; His Holiness Patriarch Maksim of Bulgaria; His Beatitude Archbishop Chrysostomos of New Justiniana and All Cyprus; His Beatitude Metropolitan Vasilii of Warsaw and All Poland; His Beatitude Metropolitan Drotej of Prague and All Czechoslovakia, His Eminence Archbishop Paul of Karelia and All Finland, His Eminence Theodosius, Archbishop of Tokyo and Metropolitan of All Japan; by the Heads of the Oriental Churches: His Holiness Vazgen I, Supreme Patriarch-Catholicos of All Armenians; His Holiness Abuna Tekle Haimanot, Patriarch of the Ethiopian Church; His Grace Marinus Kok, Archbishop of Utrecht, Primate of the Old Catholic Church, and Dr. Martti Simojoki, Archbishop of Turku and Finland, Primate of the Evangelical Lutheran Church of Finland.

Participating in the celebrations were also Metropolitan Yuvenaliy of Krutitsy and Kolomna, Chairman of the Working Presidium of the World Conference: Religious Workers for Lasting Peace; Disarmament and Just Relations among Nations, Mufti Ziyautdinkhan ibn Ishan Babakhan, Chairman of the Muslim Religious Board for Central Asia and Kazakhstan, an honorary patron of the conference, and vice-chairmen of the Working Presidium; Canon Raymond Goor (Roman Catholic Church, Belgium), winner of the International Lenin Prize "For the Promotion of Peace Among Nations"; the

Rev. Eric David, General Secretary of the Liberia Baptist Missionary and Educational Convention, and the Ven. Medagoda Sumanatissa Thero, President of the Buddhist Peace Congress in Sri Lanka.

Prominent representatives of the Judaic and Muslim religions in the USSR were also present as guests.

The celebrations of the 60th anniversary of the restoration of the Patriarchal See opened on May 25 with a thanksgiving moleben said before the Iberian icon of the Mother of God in the Church of the Resurrection in Sokolniki. The moleben was led by Metropolitan Nikodim of Leningrad and Novgorod, Patriarchal Exarch to Western Europe. The participants in the celebrations and many believers attended the moleben.

Then His Holiness Patriarch Pimen of Moscow and All Russia delivered an address.

The solemn meeting began in the afternoon. In the presidium were His Holiness Patriarch Pimen and all the members of the Holy Synod. The meeting was opened, after the singing of "Christ Is Risen!" three times, by Metropolitan Nikodim of Leningrad and Novgorod, Patriarchal Exarch to Western Europe, chairman of the commission for the preparation and carrying out of the celebrations dedicated to the 60th anniversary of the restoration of the Patriarchal See in the Russian Orthodox Church. His Holiness Patriarch Pimen delivered a report on the life and work of our Church.

On the occasion of the anniversary, Vladimir A. Kuroedov, Chairman of the Council for Religious Affairs of the USSR Council of Ministers, who attended the solemn meeting, addressed the participants.

In response, His Holiness Patriarch Pimen cordially thanked Vladimir A. Kuroedov for the congratulation and good wishes expressed to the Russian Orthodox Church on the occasion of the anniversary.

Heads of the delegations delivered congratulatory speeches. Messages of greeting were conveyed to His Holiness Patriarch Pimen from His Holiness Dimitrios I, Patriarch of Constantinople, His Holiness Pope Paul VI, and other



Patriarch Pimen delivering an address after the thanksgiving moleben in the Church of the Resurrection in Sokolniki, Moscow, May 25, 1978

heads and leaders of Churches and religious associations.

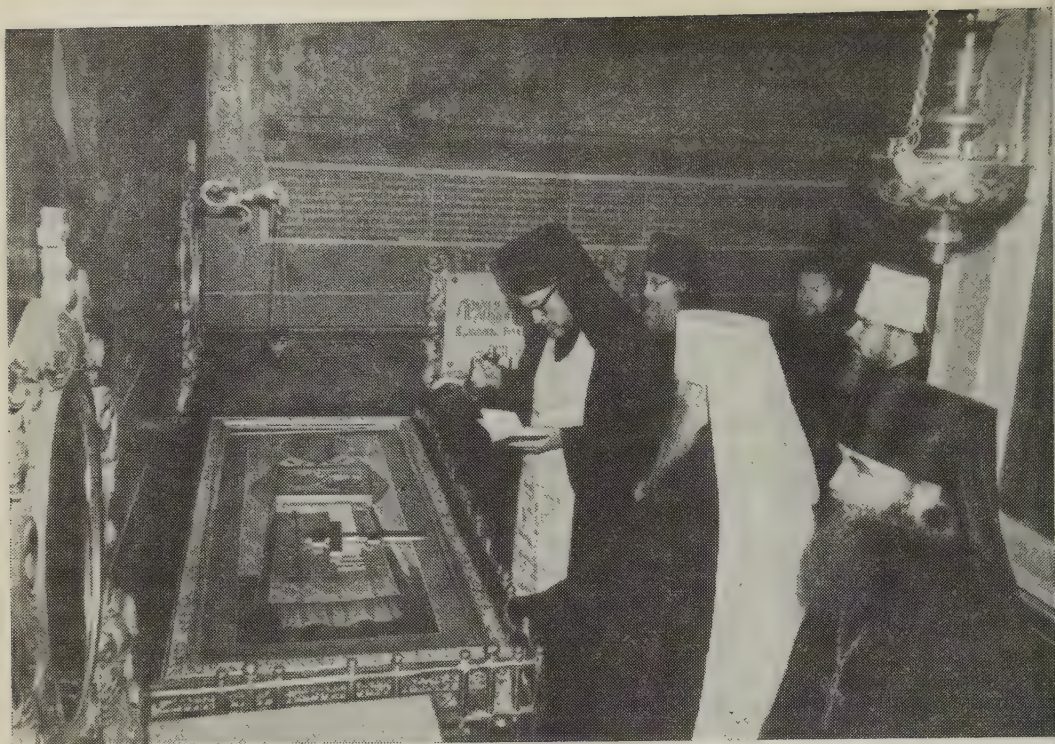
In numerous speeches warm greetings to the Russian Orthodox Church and wishes for God's help in her inner life and manifold foreign activities were expressed. The active participation of the Russian Orthodox Church in the life of the Orthodox Plenitude, in the ecumenical service and peacemaking was recognized and highly appreciated in the speeches.

Many of the speakers spoke warmly about the policy of the Soviet Union, a policy conducive to the establishment of peace in the world, and about the active love for peace of the Soviet people.

Many of the speeches reflected the anxiety felt about the international life. They pointed, in particular, to the necessity of the peaceful settlement as quickly as possible of the Cyprus question and the problem of the Middle East; of the reestablishment of the rights of the indigenous population of the South Africa Republic, Namibia and Zimbabwe; of immediate nuclear disarmament and prohibition of the neutron bomb.

His Holiness Patriarch Pimen said a word in conclusion.

During the days of the celebrations dedicated to the restoration of the Moscow Patriarchal See, solemn panikhidas



In the Church of the Holy Spirit at the Trinity-St. Sergiy Lavra, May 27, 1978. Bishop Dmitri of Hartford and New England (The Autocephalous Orthodox Church in America) holding a moleben at the tomb of St. Innokentiy, Metropolitan of Moscow

were held at the tomb of His Holiness Patriarch Tikhon by Metropolitan Aleksey of Tallinn and Estonia, at the tomb of His Holiness Patriarch Sergiy by Metropolitan Yuvenaliy of Krutitsy and Kolomna, and at the tomb of His Holiness Patriarch Aleksey in the Trinity-St. Sergiy Lavra by Metropolitan Filaret of Kiev and Galich, Patriarchal Exarch to the Ukraine.

On May 27, the participants in the celebrations made a pilgrimage to the Trinity-St. Sergiy Lavra where, in the Holy Trinity Cathedral, a solemn moleben was held before the shrine of St. Sergiy.

On May 28, Sunday, His Holiness Patriarch Pimen and the members of the Holy Synod concelebrated Divine Liturgy in the Patriarchal Cathedral of the Epiphany. The Liturgy was attended by the participants and many believers. After the Communion Verse, Protopresbyter Vitaliy Borovoi read out the text of the message from His Holiness Patriarch Pimen and the Holy Synod on the occasion of the 60th anniversary

of the restoration of the Patriarchal See in the Russian Orthodox Church. At the end of the Liturgy, His Holiness Patriarch Pimen addressed the guests and the congregation. Metropolitan Meliton of Chalcedon, head of the delegation of the Constantinople Church, responded on behalf of the guests.

On May 28, in the evening, the participants attended the concert of ecclesiastical music given by the joint choir of the monks of the Trinity-St. Sergiy Lavra and the students of the Moscow theological schools conducted by Archimandrite Matfei Mormyl. The second half of the programme of ecclesiastical and secular music was performed by the Aleksandr A. Yurlov State Academic Russian Choir under the baton of Yuriy Ukhov.

On May 29, His Holiness Patriarch Pimen and the Holy Synod of the Russian Orthodox Church gave a reception in honour of the occasion. In his speech His Holiness Patriarch Pimen thanked all those present for their participation in the celebrations of the

Russian Orthodox Church. A speech in response was delivered by His Holiness Vazgen I, Patriarch-Catholicos of All Armenians on behalf of the guests.

The celebration of the 60th anniversary of the restoration of the Patriarchal See in the Russian Orthodox Church was a vivid expression of her contemporary life—both internal and external—in the family of Local Churches and in the sphere of the ecumenical movement. In all this the work of the archpastors

and pastors, theologians and laymen is clearly manifested. The celebrations were also a bright testimony of the involvement of the Russian Orthodox Church in peacemaking. It also showed the deep patriotism of our Church. The celebrations reflected, furthermore, the recognition of the Russian Orthodox Church's significance in the religious world, high evaluation of her patriotism and her service in the interests of contemporary society.

Russian Orthodox Delegation on a Visit to Japan

A delegation of the Russian Orthodox Church visited Japan from May 15 to 22, and took part in the celebrations of the Japanese Autonomous Church on the occasion of the building of a chapel dedicated to St. Nikolai, Equal to the Apostles, the Archbishop of Japan. The delegation included: Archbishop Melkhisedek of Penza and Saransk (head of the delegation), Archpriest Lev Makhno, Ecclesiarch of the All Saints Cathedral in Tula, and Mstislav L. Voskresensky, a staff member of the Department of External Church Relations.

At Haneda Airport in Tokyo the delegation was met by Bishop Seraphim of Sendai and Bishop Nikolai of Mozhaisk, representative of the Moscow Patriarchate with the Archbishop of Tokyo. In the evening, His Eminence Theodosius Metropolitan of All Japan and Archbishop of Tokyo gave a dinner in honour of the guests.

On May 16-20, the members of the delegation visited the churches of the Japanese Orthodox Church, the Patriarchal Podvorye in Tokyo and got acquainted with places of interest in the country.

On Sunday, May 21, Metropolitan Theodosius, Archbishop Melkhisedek, and Bishop Seraphim with the assistance of the Japanese Orthodox clergy and Archpriest Lev Makhno, celebrated Divine Liturgy in the new chapel in Tokyo constructed near the Episcopal Cathedral of the Resurrection of Christ—Nikolai Do.

After the divine service a festive luncheon was given.

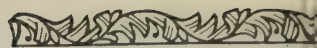
In the evening, His Eminence Metropolitan Theodosius gave a farewell dinner in honour of the delegation.

On May 22, the delegation departed for their homeland.

Metropolitan **NIKODIM** of Leningrad and Novgorod, Patriarchal Exarch to Western Europe, Permanent Member of the Holy Synod, Chairman of the Holy Synod Commission on Christian Unity and Inter-Church Relations, passed away on September 5, 1978, at Vatican City.

His Eminence was heading the delegation of the Russian Orthodox Church at the celebrations of the enthronization of His Holiness Pope John Paul I.

The coffin with the body of the lately departed was delivered to Leningrad where the funeral took place on September 10, 1978.



Services Conducted by His Holiness Patriarch PIMEN

M A Y

On **May 21 (8)**, the fourth Sunday after Easter, of the Paralytic, His Holiness Patriarch Pimen celebrated Divine Liturgy and, on the eve, conducted All-Night Vigil in the Patriarchal Cathedral of the Epiphany.

On **May 22 (9)**, the Feast of the Translation of the Relics of St. Nicholas from Myra in Lycia to Bari, His Holiness Patriarch Pimen celebrated Divine Liturgy and, on the eve, conducted All-Night Vigil in the Patriarchal Cathedral together with Metropolitan Nikodim of Leningrad and Novgorod, Patriarchal Exarch to Western Europe. During Liturgy the Ektene for the Dead was said for the repose of the soul of Protopresbyter Nikolai Kolchitsky († January 11, 1961).

May 28 (15) was the fifth Sunday after Easter, of the Woman of Samaria. On the 60th anniversary of the restoration of the Patriarchate in the Russian Orthodox Church, His Holiness Patriarch Pimen concelebrated Divine Liturgy in the Patriarchal Cathedral with Metropolitan Nikodim of Leningrad and Novgorod, Patriarchal Exarch to Western Europe; Filaret of Kiev and Galich, Patriarchal Exarch to the Ukraine; Aleksiy of Tallinn and Estonia; Yuvenaliy of Krutitsy and Kolomna; Antoniy of Minsk and Byelorussia; Archbishops—Nikodim of Kharkov and Bogodukhov; Varfolomei of Tashkent and Central Asia; Protopresbyter Vitaliy Borovoi, representative of the Moscow Patriarchate at the World Council of Churches; Archimandrite Ieronim, Father Superior of the Trinity-St. Sergiy Lavra; Archimandrite Grigorios, Dean of the Alexandrian Podvorye in Odessa; Archimandrite Niphon, Dean of the Antiochene Podvorye in Moscow; Archimandrite Naum, Dean of the Bulgarian Podvorye in Moscow; Archimandrite Nikolai, Head of the Russian Orthodox Mis-

sion in Jerusalem; Archimandrite Trifon, Rector of the Patriarchal Domestic Chapels; Archpriest Matfei Stadnyuk, Secretary to Patriarch Pimen. The ecclesiastical delegations, which had arrived for the celebrations, attended the divine service.

J U N E

June 2 (May 20) is the Feast of the Invention of the Relics of St. Aleksiy of Moscow. On the eve, His Holiness the Patriarch conducted All-Night Vigil in the Patriarchal Cathedral together with Metropolitan Nikodim of Leningrad and Novgorod, Patriarchal Exarch to Western Europe; Archbishop Vasiliy of Brussels and Belgium; Archbishop Pitirim of Volokolamsk, and Bishop Serapion of Irkutsk and Chita. On the day of the feast, His Holiness Patriarch Pimen concelebrated Divine Liturgy in the cathedral with Metropolitan Nikodim, Metropolitan Yuvenaliy of Krutitsy and Kolomna, Archbishop Vasiliy and Bishop Serapion.

On **June 3 (May 21)**, Feast of the Vladimir Icon of the Mother of God, the anniversary of the enthronization of Patriarch Pimen, His Holiness celebrated divine services in the Patriarchal Cathedral. Divine Liturgy was celebrated together with His Beatitude Chrysostomos, Archbishop of New Justiniana and All Cyprus, assisted by the hierarchs and clergymen of the Russian Church and the Church of Cyprus.

On **June 4 (May 22)**, the sixth Sunday after Easter, of the Blind Man, His Holiness Patriarch Pimen of Moscow and All Russia and His Holiness Patriarch Maksim of Bulgaria concelebrated with Metropolitan Pankratiy of Stara Zagora (Bulgarian Orthodox Church), Metropolitan Filaret of Vidin (Bulgarian Orthodox Church), Metropolitan Sergiy of Odessa and Kherson Divine

Liturgy in the Church of the Dormition of the Mother of God, in Gonchary, on the occasion of 30th anniversary of the establishment of the Bulgarian Podvorye in Moscow. On the eve, His Holiness Patriarch Pimen conducted All-Night Vigil in the Patriarchal Cathedral.

The Seventh Anniversary of the Patriarch's Enthronization

June 3, 1978, the Feast of the Vladimir Icon of the Mother of God, was the seventh anniversary of the enthronization of His Holiness Patriarch Pimen of Moscow and All Russia.

On the eve, His Holiness Patriarch Pimen conducted All-Night Vigil in the Patriarchal Cathedral of the Epiphany with Metropolitan Yuvenaliy of Krutitsy and Kolomna, Archbishop Vasiliy of Brussels and Belgium, Archbishop Pitirim of Volokolamsk and Bishop Serapion of Irkutsk and Chita.

On the day of the feast, His Holiness Patriarch Pimen and His Beatitude Archbishop Chrysostomos of New Justiniana and All Cyprus concelebrated Divine Liturgy in the same cathedral, assisted by Metropolitans—Gregorios of Kyrenia (Orthodox Church of Cyprus), Yuvenaliy of Krutitsy and Kolomna and Chrysanthos of Limassol (Orthodox Church of Cyprus); Archbishop Pitirim of Volokolamsk; Bishops—German of Tula and Belev and Serapion of Irkutsk and Chita; Protopresbyter Vitaliy Borovoi, representative of the Moscow Patriarchate at the World Council of Churches in Geneva; Archimandrite Ieronim, Father Superior of the Trinity-St. Sergiy Lavra; Archimandrite Niphon, Dean of the Antiochene Podvorye in Moscow; Archimandrite Naum, Dean of the Bulgarian Podvorye in Moscow; Archimandrite Dionysios (Orthodox Church of Cyprus), and other members of the clergy.

After the festal moleben to the Queen of Heaven and to Sts. Constantine and Helena, Equal to the Apostles, who were commemorated on the same day, His Holiness Patriarch Pimen delivered an address greeting His Beatitude Archbishop Chrysostomos.

"Humbly offering up our fervent thanksgiving to our Lord," said His

On June 11 (May 29), the Feast of the Icon of the Mother of God "War-rantress of the Sinful", Patriarch Pimen celebrated Divine Liturgy and, on the eve, conducted All-Night Vigil in the Moscow Church of St. Nicholas, in Khamovniki.

Holiness Patriarch, "Who has granted us the joy of concelebrating with Your Beatitude the Divine Eucharist and to partake from the one Chalice of the Most Holy Body and Blood of our Lord and Saviour Jesus Christ, we take this pleasant opportunity to thank Your Beatitude for taking part personally in the celebrations of the 60th anniversary of the restoration of the Patriarchate in the Russian Orthodox Church." Patriarch Pimen said further that he was deeply concerned with the grievous situation in Cyprus today and the sufferings of the people on this beautiful island, and expressed confidence that with the help of God the Cypriot problems would be resolved. His Holiness observed with satisfaction that there were traditional fraternal ties of yore between the Cypriot and Russian Local Churches.

"We," His Holiness Patriarch Pimen said in conclusion, "welcome fervently and sincerely Your Most Esteemed Beatitude and your companions in our cathedral, and on behalf of the Russian Orthodox Church and all those present in this holy temple, we wish you fraternally blessed successes in your primatial ministry."

His Beatitude Archbishop Chrysostomos of Cyprus spoke in response.

Metropolitan Yuvenaliy of Krutitsy and Kolomna congratulated His Holiness sincerely on the seventh anniversary of his enthronization on behalf of the hierarchs, clergy and laity of our Church.

His Holiness the Patriarch expressed warm thanks for the congratulations.

On the same day, His Holiness Patriarch Pimen gave a big reception in honour of His Beatitude Archbishop Chrysostomos. The reception was attended by the members of the Cypriot

Church delegation, H. E. Demos Hadjimiltis, Ambassador of the Republic of Cyprus to the USSR, the hierarchs and clergymen who had officiated in the patriarchal cathedral, representatives of the Moscow clergy, officials from synodal establishments and other guests. Vladimir A. Kuroedov, Chairman of the Council for Religious Affairs of the USSR Council of Ministers, also attended.

His Holiness Patriarch Pimen and His Beatitude Archbishop Chrysostomos exchanged speeches.

Vladimir A. Kuroedov delivered a speech of greetings to Patriarch Pimen and Archbishop Chrysostomos.

Both at the divine service in the Patriarchal Cathedral and at the reception, His Beatitude Archbishop Chrysostomos stressed that the Russian Orthodox Church and the Soviet people were striving for peace. "We support the Russian Orthodox Church in her struggle

for peace. I," said His Beatitude, "testify to our fraternal love for the Russian Orthodox Church and for the people of your country. We are glad that there are good relations of yore between the Russian and Cypriot Churches and between our peoples.

"The small Cypriot people have fallen victim to foreign intervention," His Beatitude went on. "We believe that you will not abandon us in our struggle.

"We are glad that our visit here coincided with the celebration of the 60th anniversary of the restoration of the Patriarchate in the Russian Orthodox Church. We were also happy to take part in the divine service on the occasion of the 7th anniversary of His Holiness Patriarch Pimen's enthronization."

His Beatitude wished His Holiness Patriarch Pimen blessed help from the Lord in his patriarchal labours.

V.

Pilgrimage to Holy Mount Athos



In 1978, with the blessing of His Holiness Patriarch Pimen and the Holy Synod, a group of pilgrims from the Moscow Patriarchate left for Holy Mount Athos for Holy Easter. The group included Archbishop Nikodim of Kharkov and Bogodukhov (leader of the group); Archimandrite Iakov Panchuk, Father Superior of the Pochaev Lavra of the Dormition; Archpriest Stefan Dymsha, docent at the Leningrad Theological Academy; Archpriest Simeon Bozhok of the Odessa Diocese; Archpriest Dimitriy Netsvetaev of the Vladimir Diocese; Hegumen Sergiy Fomin, referent at the Department of External Church Relations; and Protodeacon Vasilii Dyolog of the Kharkov Diocese.

On April 20, Metropolitan Yuvenaliy of Krutitsy and Kolomna, Head of the Department of External Church Relations, received the pilgrims and wished them Godspeed.

On April 22, Saturday, we set off for Athens via Sofia.

At Athens Airport we were met by the Titular Metropolitan Prof. Chrysosto-

mos, Rector of the Inter-Orthodox Centre of the Church of Greece; Prof. P. A. Dudinov of the Leningrad Theological Academy and Hieromonk Modest, who are now studying at the University of Athens and P. I. Selivanov, building engineer from Salonika, a zealous churchman. Metropolitan Chrysostomos warmly greeted the pilgrims on behalf of the Primate of the Church of Greece, His Beatitude Archbishop Seraphim. Archbishop Nikodim delivered greetings in return. Then we visited the Cathedral of the Annunciation in Athens. We genuflected before the holy relics of Patriarch Gregorios of Constantinople (martyred in 1821), the inspirer of the Greek struggle for liberation from the Turkish yoke. Later that day we left for Salonika accompanied by P. I. Selivanov who helped us a lot on our pilgrimage.

Early the next morning we went to Uranopolis (150 km. from Salonika) in cars.

Waiting for us at the moorage in Uranopolis was the Governor of Mount Athos, Mr. Dimitrios Tsamis, who went



Pilgrims in the Russian St. Panteleimon Monastery

with us to the Russian Monastery of St. Panteleimon on Athos.

The Hegumen of St. Panteleimon Monastery, Archimandrite Avel, and all the brethren came out to meet His Grace Nikodim and all of us at the Holy Gates of the cloister to the chiming of the monastery bells. Archbishop Nikodim was vested in his mantle and escorted ceremonially along the path strewn with live flowers to the cathedral where he held a thanksgiving moleben for our safe arrival in the Holy Mount. Archimandrite Avel, with tears of joy, greeted the envoys of the Russian Orthodox Mother Church and His Holiness Patriarch Pimen.

In response, Archbishop Nikodim conveyed the blessing of His Holiness Patriarch Pimen to Archimandrite Avel and all the brethren of the holy cloister.

At 6 p. m. (10 p. m. local time) we went to the Cathedral of the Protecting Veil of the Most Holy Mother of God to take part in the evening service.

St. Panteleimon Monastery attained its fame through the great feats of our Russian compatriots, among them Staretz Siluan who died there in 1938.

Holy Monday, April 24, began for

all of us at 4 a. m. with an early prayer in the Cathedral of the Protecting Veil. The Midnight Office, Matins and the Hours were held there. All the pilgrims participated in the divine services, singing and reading on the clerics.

After the divine services, we left at 12 a. m. for Karyes which is the administrative centre for all the holy cloisters on Holy Mount Athos.

In Karyes, Archbishop Nikodim, Archimandrite Iakov and Archpriest D. Netsvetaev were received by the Governor of Athos Mr. Dimitrios Tsamis. Archbishop Nikodim thanked the governor for giving the pilgrims of the Russian Orthodox Church the opportunity to visit Holy Mount Athos and for a permission issued to five Russian monks to come to the St. Panteleimon Monastery to carry out their obedience among their brethren. The governor said that the Greek monasteries on Mt. Athos were anxious to see the Russian Monastery of St. Panteleimon, and also the Serbian and Bulgarian monasteries, prosper, which they regard as a guarantee of the prosperity of entire Athos.

At 2 p. m. the pilgrims visited the Monastery of St. Andrew the First-

Called, a quarter-of-an-hour's ride from Karyes. In the 17th century Patriarch Athanasius III (Patelarios) of Constantinople after he had been driven from the Constantinople Patriarchal See by the Osman Turks, set up a cell here to carry out the feat of fasting and prayer on the Holy Mount. Through God's will St. Athanasius journeyed to Russia but he fell ill in the Ukraine and died in the Lubny monastery in 1663.

Eight years later his body was found uncorrupted, "even his clothes were not subject to decay". The patriarch was canonized by the Russian Orthodox Church. Today St. Athanasius, Patriarch of Constantinople and Miracle Worker of Lubny and All Russia, is resting in the Cathedral of the Annunciation in Kharkov. After so many years a hierarch of the Kharkov Diocese was visiting the place where the saint had carried out his labours; he read an akathistos to the saint. The akathistos was followed by the Lity for the Repose of Souls for all the monks who had served in this holy cloister.

At 4 p. m. the pilgrims paid a visit to the Holy Koinotes (Protaton) where they were received by members of the administrative and executive bodies of Athos (Epistasia). Archbishop Nikodim conveyed to the representatives of the Epistasia a greetings letter from His Holiness Patriarch Pimen and expressed deep gratitude for their attention and hospitality.

We visited the Dormition Cathedral of the Protaton and in the synthronon kissed the miraculous icon of the Mother of God "Aksion estin—Eleousa", the principal shrine on Mt. Athos. This was the first round in our tour of Athos cloisters.

On our way back to St. Panteleimon Monastery that evening we visited the Monastery of Ksiropotam and attended the service there. Then we all kissed the monastery relics—a fragment of the Life-Giving Tree of the Cross of our Lord, the holy relics of St. Basil the Great, St. John Chrysostom, the Apostle Bartholomew, and other servants of God.

The monastery's prohegumen, Hieromonk Evsevios, expressed joy at communing with the representatives of the Russian Orthodox Church. Archbishop

Nikodim thanked the prohegumen for his fraternal hospitality and holy prayers.

On Holy Tuesday, April 25, we again joined the brethren of St. Panteleimon Monastery in their early morning prayers in the Cathedral of the Protecting Veil, and after divine service, at 11.30 a. m. took a cutter to the Monastery of St. Simopetra. There is a cave in the vicinity of the monastery where St. Simon, the founder of the cloister, carried out his feats on stone. Archbishop Nikodim held a brief moleben in the cave.

The archpastor was accorded a ceremonious and joyous reception in the monastery courtyard.

Hieromonk Timotheos, a resident of the monastery, held a brief moleben. A fervent ektene was said in Church Slavonic.

Archimandrite Emilianos, hegumen of the monastery, delivered an address of greetings to the pilgrims. He said: "We are very glad to welcome you for our thoughts are taking us now back to Russia which God helped us to visit. A part of us will for ever remain there, in Russia. I am glad of meeting Your Grace once again. Since our first meeting your name has been written down for prayers in our cloister."

In response, Archbishop Nikodim sincerely thanked the father hegumen and the brethren for their warm greetings. He then presented Hegumen Emilianos with an ornamented cross in the monastery reception hall.

During the Holy Week we visited the Monastery of Grigoriou, where we were cordially received by Hegumen Grigorios and the brethren; then the Monastery of Dionysiou, where our hearts were warmed by the prayerful love of Hegumen Ephraem and Prohegumen Gabriel and all the brethren. In the latter monastery, Patriarch Niphont of Constantinople (end of the 15th-beginning of the 16th centuries) had secretly carried out his holy labours.

On Holy Wednesday, April 26, the pilgrims again joined the brethren of St. Panteleimon Monastery in their prayers at divine service at 4 a. m. in the Cathedral of the Protecting Veil.

At 1 p. m., all the pilgrims attended the Liturgy of the Presanctified Gifts

in the Cathedral of the Protecting Veil. Then we visited some other churches in the St. Panteleimon Monastery, and, to the singing of canticles, kissed the revered shrines (there are 276 relics of God's saints in the monastery).

The bell-tower with the clock, and the cupolas and roofs of St. Panteleimon Cathedral, the Church of St. Mitrofan of Voronezh and the Church of the Dormition and the Cathedral of the Protecting Veil were painted quite recently; the restoration work was greatly aided by the small group of monks who had arrived from Russia several years ago.

Compline was held at 6. 30 p. m. in the Cathedral of the Protecting Veil. Then Archbishop Nikodim said the Akathistos to the Protecting Veil of the Most Holy Mother of God. Before beginning the akathistos His Grace lit the lampada he had brought with him and which will now burn day and night before the face of the Theotokos.

Maundy Thursday was devoted to the sacred memory of the Last Supper. Matins began at the usual hour, at 4 a. m.

At 9 a. m. Archbishop Nikodim, assisted by Archimandrite Avel and the

pilgrims conducted the Office for the Consecration of the Chrism, in which all the pilgrims and the brethren took part. Then they all went to Confession in accordance with the local order. Archbishop Nikodim, Archimandrite Avel, some of the monks and the pilgrims concelebrated Divine Liturgy.

At the end of Liturgy, Archbishop Nikodim delivered a short sermon on the importance of the Sacrament of the Holy Eucharist.

All the pilgrims partook of the Most Pure Body and Blood of our Lord.

At 10 p. m., Archbishop Nikodim conducted Good Friday Matins with the reading of the Twelve Gospels of Christ's Passion; he was assisted by the residents of the monastery and the pilgrims. His Grace delivered a sermon on the significance of Christ's Passion in the life of the Christian. The divine service ended at 2.45 a. m.

On Good Friday, April 28, after a brief prayer at 8.30 a. m. we took a cutter to the Lavra of St. Athanasius.

The epithropoi (members of the Lavra Spiritual Council) Athanasius, Philip, Gabriel, and some of the brethren met



The welcoming of Russian and Bulgarian Church pilgrims at St. Panteleimon Monastery on Holy Easter



Archbishop Nikodim striking the gong to summon the monks and pilgrims to Compline on Maundy Thursday, April 27

us and showed us round the Lavra. We examined the churches of the Lavra, kissed its shrines, held a brief moleben by St. Athanasius's tomb, and later in the main church dedicated to the Annunciation of the Most Holy Mother of God, and saw the Lavra's library and sacristy.

Archbishop Nikodim gave the Lavra an icon painted on a piece of birch bark.

The paraclesis of St. Athanasius houses a wooden cross in an iron casing which St. Athanasius used to wear; it weighs over ten pounds. We sang a troparion and glorification to St. Peter of Athos and St. Athanasius the founder of the Great Lavra. St. Athanasius's cross was laid upon every one of us in turn.

We beheld with joy the cell in which St. Gregory Palamas, Archbishop of Thessalonica had carried out his feats; he was the teacher of the grace-bestowing Divine Light.

On our return to St. Panteleimon Monastery at 6 p. m., Archbishop Nikodim conducted Vespers with the Bearing Forth of the Epitaphion and preached a homily to the brethren and pilgrims.

At 0.15 a. m. on Holy Saturday, Archbishop Nikodim held Matins and read the Office for the Burial of the Saviour, assisted by Archimandrite Avel and some of the brethren and pilgrims.

At 1.15 p. m. the reading of the Hours began. Archbishop Nikodim led the Divine Liturgy.

After the Liturgy, which was over at 6 p. m. we were offered to share a meal with the monastery brethren. In accordance with the rule the meal consisted of bread, figs, wine and water. There was no reading from *The Lives of the Saints*. Everyone kept silent, for on this day it says: "Let all mortal flesh keep silence...". At 8 p. m. the reading of the Acts of the Apostles started, followed by the singing of the Midnight Office.

At last, it was midnight.

Archbishop Nikodim and his twelve concelebrants from the monastery brethren and the pilgrims, to the singing of the sticheron "To Thy Resurrection, O Christ our Saviour...", proceeded from the Cathedral of the Protecting Veil to the Cathedral of St. Panteleimon the Great Martyr, and to the ringing of the bells they walked in a procession round the cathedral. Before the closed door, by tradition, the Gospel According to St. Matthew was read—from Zachalo 115 up to "Rejoice". Then Paschal Matins began. To the singing of the Easter Troparion "Christ is risen from the dead..." nearly everybody went back to the Cathedral of the Protecting Veil; only a few stayed to hold divine service in the Cathedral of St. Panteleimon.

After divine service, Archbishop Nikodim delivered a homily on the significance of Christ's Resurrection for the cause of our salvation, on the prayer of the residents of the Holy Mount for the people of our Motherland and of the whole world.

Divine service was over at 5.30 a. m. At 6 a. m. the brethren and the pilgrims went to the refectory to break the fast.

At 11 a. m. the residents of the monastery and the pilgrims, with the singing of canticles, left the Cathedral of St. Panteleimon to go to the refectory where a festal paschal dinner was served.

During dinner, pilgrims from the Bulgarian Orthodox Church, headed by Metropolitan Grigoriy of Lovech, arrived. Archimandrite Avel met the guests at the doors of the refectory to the pealing of festal bells. Archbishop Nikodim greeted Metropolitan Grigoriy and the other Bulgarian pilgrims with an address during the dinner.

Metropolitan Grigoriy and Archbishop Nikodim conducted the Paschal

Vespers assisted by members of the pilgrim groups and residents of the monastery.

After the divine service, Archbishop Nikodim in the hegumen's apartment delivered an address of greetings to the residents of the monastery on behalf of His Holiness Patriarch Pimen, and conveyed his patriarchal blessing.

Metropolitan Grigoriy conveyed to all the blessing of His Holiness Patriarch Maksim of Bulgaria with the wish of joy in the Risen Lord.

Then Archimandrite Avel gave an Easter egg to each of the pilgrims.

Archbishop Nikodim presented the monks of the monastery with Easter presents which had been brought from Moscow with His Holiness Patriarch Pimen's blessing.

On Easter Monday, after Easter Matins and Divine Liturgy, concelebrated by the two hierarchs assisted by the visiting clergy, the pilgrims and the monastery brethren prayed by the spring at the sea quay where a moleben was held with the blessing of water.

Soon after 11 a. m. all the guests left for Karyes and then on to the Iveron Monastery where the Feast of the Iberian Icon of the Mother of God—"Portaitissa"—is celebrated on Easter Tuesday.

The Feast of the miraculous icon of the Mother of God "Aksion estin—Eleousa" is celebrated on Easter Monday in Karyes. Divine Liturgy is followed by a festal procession along the streets of Karyes with the ancient icon in the Dormition Cathedral of the Protaton. The shrine was escorted by Bishop Chrysostomos of Rhodostolon (Lavriotis), several hieromonks, a hierodeacon, the Athos Vice-Governor Mr. Vlacos and a few laymen. The icon was taken to several private homes and institutions.

At the representation of the St. Panтелеimon Monastery, Archbishop Nikodim, Metropolitan Grigoriy and Archimandrite Avel welcomed the ancient shrine. A moleben was held in the church of the representation before the icon "Aksion estin—Eleousa".

Archbishop Nikodim and Archimandrite Avel carried the icon to the Dormition Cathedral of the Protaton, escorted

by the pilgrims of the Russian Orthodox Church.

After carrying the icon round the cathedral and holding a moleben, Archbishop Nikodim and Bishop Chrysostomos exchanged festal greetings. Bishop Chrysostomos expressed satisfaction with his visit to Russia in 1977 and wished the Russian believers the assistance and blessing of the Risen Lord.

The Russian and Bulgarian pilgrims arrived at the Iveron Monastery at 5.15 p. m. The archpastors were met with due solemnity. A moleben was held in the Dormition Cathedral, following which Archbishop Nikodim delivered a sermon* and conveyed His Holiness Patriarch Pimen's paschal greetings to the brethren.

Metropolitan Grigoriy also spoke to the brethren. Monk Evsevios, a theologian, delivered an address in response.

"We feel," he said, "a special joy at seeing you in the Iveron Monastery, blessed and sanctified by our Heavenly Queen. Your presence here testifies to your love and fraternal feelings for the brethren of Holy Mount Athos.

"We are happy to see that the number of Russian pilgrims to Athos has been increasing under His Holiness Pimen. Today is made auspicious by the visit of two hierarchs: one from Russia and the other from Bulgaria. Your visit to Athos helps strengthen the spiritual life of the monasteries; you keep praying, both here and at home, for peace throughout the world and fraternal understanding, and that evil in the world and the division of the Church may end."

Then we proceeded to the hall for honoured guests. Archimandrite Kallinik, the monastery's representative at the Holy Koinotes (epitropos), spoke about his recollections of his visit to Russia in 1977; he was greatly impressed by the piety of the Russian people. "I have no words to convey my feelings at the divine service held before the Iberian Icon of the Mother of God in Moscow," he said.

On Easter Tuesday, May 2, divine service began at 3.30 a. m. in the Dor-

* See "The Journal of the Moscow Patriarchate", 1978, No. 7.



Russian pilgrims after the Divine Liturgy in the Protecting Veil Cathedral on Maundy Thursday, April 27, 1978

mission Cathedral of the Iveron Monastery. After the Gospel reading Archbishop Nikodim recited the sticheron "In that we have beheld the Resurrection of Christ..." in Church Slavonic. At the end of Matins at 6.45 a. m., the miraculous Iberian icon was brought out of the cathedral. Archbishop Nikodim and Metropolitan Grigoriy headed the procession. A moleben with the blessing of water was held on the square in front of the monastery. Metropolitan Grigoriy read the Gospel in Greek. Then the procession went on, volunteers from those participating taking turns in carrying the icon. The festal march continued for about two hours.

On returning to the cathedral Archbishop Nikodim celebrated Divine Liturgy, assisted by a few pilgrims and monastery monks. The lesson for the day was read in Church Slavonic, the Gospel of the feast, in Greek. The pilgrims sang some of the canticles in Church Slavonic. Metropolitan Grigoriy recited the Creed.

After the Liturgy, the pilgrims went to the Chapel of Sts. Gabriel and Michael the Archangels where 165 relics

of God's saints are preserved, including those of the Apostle Peter, St. Basil the Great, St. Gregory of Nazianzus, St. Gregory of Caesarea, St. Nicholas of Myra in Lycia, St. Stephen the Protomartyr, St. John the Merciful, St. Charalampos the Great Martyr, St. Photinia the Martyr and St. Eleutherios the Martyr.

After luncheon, Archbishop Nikodim delivered an address, in which he expressed gratitude on behalf of His Holiness Patriarch Pimen to His Holiness Patriarch Dimitrios of Constantinople for the opportunity granted to Russian pilgrims to visit Holy Mount Athos. Metropolitan Grigoriy also addressed the residents of Athos.

Archimandrite Kallinik took us to see the largest library on Athos, which houses about 25 thousand manuscripts and books.

Bidding a warm farewell to the hospitable brethren, we returned to St. Panтелеimon Monastery, where we attended the evening service at 6 p. m.

On Easter Wednesday we all went to Matins and Divine Liturgy which was

concelebrated by Archbishop Nikodim, Archimandrite Ieremia Alekhin and the pilgrims in holy orders.

The Akathistos for the Annunciation of the Most Holy Mother of God with the Moleben for Travellers was held before the Jerusalem Icon of the Mother of God, which was against the rules but we had the hegumen's blessing for it. This was our last service on the Holy Mount.

After luncheon, Archbishop Nikodim exhorted the brethren on the importance of obedience in a cloister and called on the monks to look after the monastery in which Russian monks and believers had laboured over many centuries; to love and help one another and to fulfil with patience the instructions of those in authority in the monastery.

Archimandrite Avel thanked His Grace.

At 11.50 a. m., we bid a sincere farewell to the brethren and took a cutter to Daphne, the Athos customs, accompanied by Archimandrite Avel, the sacristan, Archimandrite Misail, Archimandrite Ieremia and Hierodeacon David, all of whom had been taking good care of us throughout our sojourn in the monastery, and also some other brethren. From Daphne our cutter went back to Uranopolis, and we reached Salonika in the evening.

On May 4, we paid a visit to Metropolitan Panteleimon of Thessalonica. During the talk, Archbishop Nikodim thanked the metropolitan for the fraternal reception always accorded Russian pilgrims in Salonika.

"With His Holiness Patriarch Pimen's blessing," said His Grace Nikodim, "I beg Your Eminence to convey our gratitude to His Holiness Patriarch Dimitrios for granting Russian pilgrims the opportunity to visit the Holy Mount and also to replenish our Russian cloisters with monks from Russia as a prayerful witness to the sacred sisterhood of our Orthodox Churches on the Holy Mount."

Metropolitan Panteleimon said he would convey His Grace Nikodim's words to His Holiness Patriarch Dimitrios, and in his turn, asked the archbishop to convey greetings to His Holiness Patriarch Pimen, Metropolitan Nikodim of Leningrad and Novgorod, and

Metropolitan Yuvenaliy of Krutitsy and Kolomna.

Then we visited the cathedral church to venerate at the shrine of St. Gregory Palamas, and also the Church of St. Demetrius the Great Martyr and the place of his martyrdom in the catacombs, under the church, where we held a moleben to the great martyr.

Archbishop Nikodim had a talk with the town's mayor, Mr. Michael Papadopoulos, Chairman of the Greece-USSR Friendship Society.

Later in the evening, we were welcomed warmly by Protopresbyter Stephen Avramidis, assistant secretary for external Church relations of the Holy Synod, who accorded us a fraternal reception at the monastery in Pendeli.

On May 5, Archbishop Nikodim accompanied by Archimandrite Iakov and Archpriest Dimitriy Netsvetaev, paid a visit to the Soviet Embassy in Athens.

In the morning of May 6, we visited the Archiepiscopate of Hellas and were welcomed with fraternal sincerity by the General Secretary of the Holy Synod, Metropolitan Amvrosios of Talantios and the Secretary of the Department of External Church Relations of the Archiepiscopate of Hellas, Archimandrite Meletios Kalamaras.

Archbishop Nikodim asked Metropolitan Amvrosios to convey His Holiness Patriarch Pimen's fraternal greeting to His Beatitude Archbishop Seraphim of Athens and All Hellas, and presented a gift from His Holiness. His Grace Nikodim also asked to convey gratitude on behalf of the Moscow Patriarch to the Greek Government for the opportunity granted to Russian people to visit the Holy Mount and to replenish the number of the residents of the St. Panteleimon Monastery.

Metropolitan Amvrosios on behalf of His Beatitude Archbishop Seraphim, presented Archbishop Nikodim with a memorable panagia, and every pilgrim, with an icon of the Saviour. His Grace Nikodim, too, presented Metropolitan Amvrosios with a panagia in prayerful remembrance.

Then a brief moleben was held in the domestic chapel of the archiepiscopate.

Later that night we landed in our native country, at Sheremetyevo Airport.

Diocese of Simferopol On March 20, 1977, the 4th Sunday in

Lent, Archbishop Leontiy of Simferopol and the Crimea celebrated Divine Liturgy in the cathedral church. The members of the cathedral clergy and parishioners commemorated the seven holy martyrs, bishops of Chersones, whose feast fell on that Sunday. After a festal moleben, Vladyka Leontiy read the prayer to the holy martyrs before their icon in the iconostasis of the main sanctuary.

On April 3, the Feast of the Lord's Entry into Jerusalem, His Grace celebrated Divine Liturgy in Sevastopol. At the ceremonial welcome given to the Vladyka, the rector, Archpriest Petr Kucheruk, delivered an address. After the Gospel reading, the Vladyka exhorted the believers who thronged the church. During the procession round the church after the Liturgy, His Grace blessed the willow branches. Then, to the singing of canticles and hymns, he blessed the worshippers. On the first days of Easter, Archbishop Leontiy celebrated Paschal services in the Dnepropetrovsk Diocese (His Grace is its administrator a. i.).

On May 4, Mid-Pentecost, the Vladyka led Divine Liturgy in the Church of All Saints in Simferopol, where he blessed the water, proffered the cross to the worshippers and aspersed them with holy water.

On May 17, the eve of the Apodosis of Easter, His Grace officiated in the cathedral church at Easter Matins with the reading of the Akathistos to the Resurrection of Christ. After the service he thanked all the parishioners for their zeal and assistance in beautifying the cathedral church in which a marble floor had been laid to replace the wooden one.

On May 19, the Feast of the Ascension, His Grace celebrated Divine Liturgy in St. Athanasius Church in Kerch and delivered a homily on the theme of the feast; after the Liturgy he greet-

ed the worshippers with the joy of the feast and proffered them the cross to kiss.

On May 22, the Feast of the Translation of St. Nicholas' Relics, Vladyka Leontiy held Divine Liturgy in St. Nicholas Church in Mazanka Village. The service was followed by a festal procession round the church after which His Grace exhorted the worshippers and then proffered them the cross, to the general singing of prayers and canticles.

May 29, Holy Trinity Day. On the eve of the feast, Vladyka Leontiy conducted All-Night Vigil in the episcopal Cathedral of the Holy Trinity and anointed believers with holy oil.

Before divine service on the patronal feast, the Vladyka was given a ceremonial welcome in the cathedral church; the dean, Archpriest Georgiy Severin, greeted him with a short address. After Liturgy and Vespers with kneeling prayers, there was a festal procession round the cathedral followed by the singing of "Many Years". Then the archpastor congratulated the parishioners on their patronal feast and proffered them the cross to kiss.

On Holy Spirit Day, Archbishop Leontiy held Divine Liturgy in the Church of All Saints in Simferopol after which he exhorted the worshippers and blessed them.

From July 4 to 11, the Crimea was visited by Metropolitan Filaret of Kiev and Galich, Patriarchal Exarch to the Ukraine.

The distinguished guest was met at Simferopol Airport by Archbishop Leontiy and Archpriest Nikolai Dzichkovsky, Dean of the St. Aleksandr Nevsky Cathedral in Yalta.

His Eminence the Exarch visited the churches dedicated to the Dormition and St. Athanasius in the hero-city of Kerch, the churches of St. Catherine and the Kazan Icon of the Mother of God in the town of Feodosia, where they visited the Aivazovsky Art Gallery and made a sight-seeing tour of the south coast of the Crimea.

The days we spent on the Holy Mount in prayer and spiritual fraternal communion with the ascetics residing there and our communion in the feasts and prayers of this world's holy shrine were grace-filled blessings in our life.

We extend our filial thanks to our father, His Holiness Patriarch Pimen

and the Holy Synod, who have blessed us to share in "the saving Passover of our God..." with the chosen ones of the Mother of God and zealous intercessors for the whole world.

**Archbishop NIKODIM,
Archpriests SIMEON BOZHOK
and DIMITRIY NETSVETAEV**



Metropolitan Filaret and Archbishop Leontiy concelebrating Divine Liturgy in the Cathedral of St. Aleksandr Nevsky, Yalta, July 10, 1977

On July 10, the 6th Sunday after Pentecost, His Eminence Filaret and His Grace Leontiy concelebrated Divine Liturgy in the St. Aleksandr Nevsky Cathedral in Yalta assisted by the local clergy and priests from other parishes. The hierarchs were warmly welcomed by the congregation with lit candles and flowers, and greeted by members of the church council and the dean, Archpriest Nikolai Dzichkovsky, who delivered the welcoming address. The choir under the direction of Father Leontiy Kapinos, of the cathedral, sang with prayerful emotion. Metropolitan Filaret preached a sermon on the saving power of the Holy Orthodox faith—the source of God's mercies and munificence.

After the moleben, Vladyka Leontiy thanked His Eminence the Exarch for his visit and prayers. The latter, in his turn, thanked the archbishop for the joy of the common prayer and the cordial welcome, and then blessed the worshippers.

Diocese of Volyn

On March 25, 1977, Friday of the 5th week in Lent, Archbishop Damian of Volyn and Rovno arrived in the Korets convent. His Grace celebrated the Liturgy of the Presanctified Gifts and preached on the great salutariness of Lenten prayers for the Christian in attaining the eternal life of bliss.

In the evening of that same day, the eve of the Glorification of the Theotokos, Vladyka Damian led the akathistos at Matins before the much-revered icon of the Mother of God "War-rantress of the Sinful". It was sung by the officiating clergy and the choirs of nuns. Then His Grace anointed the sisters and worshippers with holy oil taken from the lampada before the grace-bestowing icon of the Mother of God "War-rantress of the Sinful".

On April 12, Easter Tuesday, the Vladyka again visited the Korets convent, celebrated Divine Liturgy there and greeted the nuns with the joy of Christ's Resurrection.

At the Lesser Entrance, His Grace bestowed awards on several priests of the Korets Church District and delivered a homily on the significance for the priest of awards as compensation for his diligent labour for the good of Christ's Church and the flock entrusted to him.

At the end of Liturgy, the Vladyka preached on the importance of Christ's Resurrection for the earthly life of the believers and eternal life with the Risen Christ.

Monasteries and convents occupy a special place in Transcarpathia, among them the Chumalevo Convent of the Ascension enjoys particular authority of the clergy and believers.



Metropolitan Filaret of Kiev and Galich responding to the address of greeting by Archbishop Damian

The convent got its name from the Chumalevo Settlement in the centre of which on a hill stand its church, refectory and cells. It was founded over 50 years ago (1925) thanks to the efforts of the widow, Maria Rybar, and the help of her two brothers—Hieromonk Ilarion and Vasilii, a layman.

Its first superior was the founder, Mother Maria, who still lives in the convent but in retirement. With Patriarch Aleksiy's blessing, Hegumenia Evgenia has been the Mother Superior of the Chumalevo Convent of the Ascension since 1968.

In recent years almost all the convent buildings have been repaired and in 1977 the Church of the Ascension was thoroughly renovated.

Hegumenia Evgenia and a group of nuns have visited the Pochaev Lavra and the Korets Convent of the Trinity, several times.

With Vladyka Damian's blessing, in April 1977, Hegumenia Natalia, the mother superior of the Korets convent, accompanied by her nuns and Archpriest Yaroslav Antonyuk, Superintendent Dean of the Korets Church District, visited Hegumenia Evgenia and the sisters of the Chumalevo convent. Those were days of great spiritual joy and they will remain in the hearts and memory of both hegumenias and sisters for ever. May the Lord strengthen Hegumenia Evgenia

and the nuns of the Chumalevo convent in their labours for the good of their cloister.

On May 29, Holy Trinity Day, the Korets Convent of the Trinity celebrated its patronal feast. With Vladyka Damian's blessing Divine Liturgy was led by Bishop Irinei of Serpukhov.

On the 3rd day of the Feast of the Holy Trinity, the nuns marked another important event in their cloister: the consecration of the Holy Trinity Church, the restoration of which, inside and outside, was completed in time for the Feast of the Holy Trinity under the supervision of Hegumenia Natalia.

The magnificent iconostasis of the main sanctuary was restored and gilded. Archbishop Damian arrived in the convent to conduct the office of consecration.

All-Night Vigil on the eve was held by Bishop Irinei. Before the consecration of the church, Their Graces Damian and Irinei were given a ceremonial welcome in the Holy Trinity Church, which was crowded with worshippers. Then the numerous clergy together with Bishop Irinei proceeded to the centre of the church, where the water was blessed. The two hierarchs read the prayers for the consecration of the renovated church and icons and then, to the singing of the festal troparion: "Blessed art Thou, O Christ our God", the sanctuary and iconostasis were

blessed by Archbishop Damian, and the side-chapels and the body of the church—by Bishop Irinei.

Then Divine Liturgy commenced. The interior was decorated with natural flowers and branches of birch and other trees. After the Communion Verse, Vladyka Damian delivered an exhortation in which he dwelt on the importance of the church in the life of the Orthodox Christian and on the significance of its consecration.

On June 1, the Vladyka inspected the cloister, in particular, the nuns' cells now under repair, had a talk with the sisters and instructed them on many other current affairs.

On June 2, the feast of the grace-bestowing Korets icon of the Mother of God "Warrantress of the Sinful", Their Graces Damian and Irinei officiated at festal services in the convent.

After the All-Night Vigil, molebens with akathistoi were held all night; the priests confessed the communicants for whom the prayers before Holy Communion were recited till early Liturgy held at 6 a. m. by an assembly of the clergy.

The late Liturgy, celebrated according to the hierarchal order, commenced at 10 a. m. At the Lesser Entrance, several priests were honoured with patriarchal and episcopal awards. Then worshippers were exhorted by Archbishop Damian. After the Liturgy, a moleben with a festal procession round the church was held. The icon of the Mother of God "Warrantress of the Sinful" decorated by sisters with a wreath of natural flowers is always carried in a festal procession.

In the morning of August 6, the eve of the 10th Sunday after Pentecost, Metropolitan Filaret of Kiev and Galich, Patriarchal Exarch to the Ukraine, Archbishop Leontiy of Simferopol and the Crimea, and Bishop Irinei of Serpukhov arrived at the cathedral church in the town of Lutsk.

The hierarchs were met by a crowd of believers and greeted inside the cathedral by Archbishop Damian. The archpastors kissed the holy altar, the much-revered Iberian and Pochaev icons of the Mother of God and prayed in the sanctuary during Divine Liturgy.

After the Liturgy the hierarchs visited the old Church of the Protecting Veil and the Church of St. Feodosiy. Then they looked round the Lutsk Castle built in the 15th century by the Lithuanian Prince Lubart and the site on the River Styry where the Lutsk heathen were baptized in 989, a year after the Kievans. A church dedicated to St. Catherine was built on the spot by St. Vladimir's daughter-in-law, the wife of his son Pozvizd, the first apanage of Lutsk.

By the start of All-Night Vigil, the Trinity Cathedral and the whole of its yard were filled

with worshippers. To the festal pealing of bells, archpastors vested in mantles proceeded to the cathedral and were met there by members of the cathedral and parish clergy.

At the All-Night Vigil the four hierarchs took part in the polyeleos. Worshippers were anointed by the visiting hierarchs.

On Sunday the archpastors were given a ceremonial welcome again in the cathedral church. In the porch, His Eminence the Exarch was cordially met by members of the church council, and inside the cathedral, he was greeted by members of the clergy; Archpriest Nikanor Shimko, of the cathedral, delivered the welcoming address. During Liturgy the episcopal choir under the direction of Archpriest Vladimir Ganzhuk, the secretary of the diocesan board, sang beautifully; the sermon was delivered by Vladyka Filaret.

After the Dismissal, Archbishop Damian greeted His Eminence and delivered a short address in which he noted that his diocese had been visited in the past by high-ranking hierarchs. In 1939, after Volyn's liberation, the diocese was administered by Archbishop Nikolai (Yarushevich) of Volyn and Lutsk, Exarch to Western Ukraine and Byelorussia; in 1965, Metropolitan Pimen of Krutitsy and Kolomna (now the Patriarch) visited Lutsk and officiated in the Cathedral of the Trinity; and "presently His Eminence Metropolitan Filaret is holding divine services in the town".

On August 7, Metropolitan Filaret, Archbishops Damian and Leontiy and Bishop Irinei left Lutsk for the Korets convent and were welcomed there by Hegumenia Natalia and the nuns as well as by the members of the clergy and worshippers. To the singing of the troparia of the church and to the Mother of God, the hierarchs entered the church and kissed the Korets icon of the Mother of God "Warrantress of the Sinful".

After the Ninth Hour was read, Vespers commenced. It was conducted by His Eminence assisted by many priests and deacons.

After Vespers all the hierarchs, priests and deacons gathered in the centre of the church to sing the akathistos to the grace-bestowing icon of the Mother of God. Vladyka Filaret anointed the worshippers with holy oil taken from the lampada before the icon of the Most Holy Mother of God.

On August 8, early in the morning, the hierarchs accompanied by Hegumenia Natalia inspected the Church of St. John the Baptist, which is being thoroughly repaired and all the other convent facilities, and found them all in good condition, testifying to the skilful guidance of the mother superior.



For the Feast of the Smolensk Icon of the Mother of God Hodegetria

Dear brothers and sisters! We have gathered together in this church today to praise the Most Pure Mother of God on the feast of Her icon, called the Hodegetria of Smolensk.

This icon bears the image of the Most Pure and Holy Virgin Mary, Mother of our Lord Jesus Christ. None of us living today could ever have seen the Most Pure Theotokos, for many centuries separate us from Her blessed departure, but we know from Church tradition that one of Christ's apostles, St. Luke, painted Her image during Her earthly life. According to tradition, St. Luke painted approximately seventy such icons, and they were carefully preserved in the Byzantine Church.

Russian Church history relates that when the Greek Emperor Constantine Porphyrogenitus gave his daughter Anna off in marriage to Prince Vsevolod Yaroslavich of Chernigov, son of Yaroslav the Wise, in 1046, he blessed her on her journey with this icon, and thus the icon received the name of "the Guide" (in Greek Hodegetria). Tradition holds that this was one of the icons painted by St. Luke himself. After the death of Prince Vsevolod of Chernigov, the icon passed to his son, Vladimir Monomakh, who transferred it in the early twelfth century to the Smolensk Cathedral of the Dormition of the Most Holy Theotokos. From that time on the icon was called the Smolensk Hodegetria and became the guardian of Smolensk.

In 1238, at the bidding of a voice from the icon, a self-sacrificing orthodox warrior named Merkurii penetrated Batu's camp at night and killed a great number of enemy warriors, including one of the strongest of them. Having met a martyr's death in battle, he was canonized by the Church as a confessor of the Orthodox faith.

In later times the icon was transferred to Moscow and installed in the

Kremlin Cathedral of the Annunciation to the right of the Holy Doors. In 1456, at the request of a great number of people of Smolensk headed by Bishop Misail, the icon was solemnly returned to Smolensk, and two copies remained in Moscow. One was installed in the Cathedral of the Annunciation, and the other was installed in 1524 in Novodevichy Convent, founded in honour of the return of Smolensk to Russia. The Convent was built on Devichy Field, where Muscovites bid farewell to the icon "with profuse tears" on its return to Smolensk. In 1602, a precise copy* of the miracle-working icon was painted and placed in the tower of the Smolensk fortress wall, above the Dnepr Gates and beneath a specially constructed baldachin. Later, in 1727, a wooden church was built on this spot, and in 1802 a stone church was erected.

The new copy acquired the miracle-working power of the old icon, and when Russian soldiers retreated from Smolensk on August 5, 1812, they took the icon with them to safekeep it from the enemy. On the eve of the Battle of Borodino, this icon was carried through the Russian camp to fortify and give courage to the soldiers before their great feat. The old image of the Hodegetria of Smolensk, which was taken temporarily into the Cathedral of the Dormition together with the icons of the Mother of God of Vladimir and Iberia on the day of the Battle of Borodino, was carried around *Beliy Gorod*, *Kitai-Gorod*, and the Kremlin walls, then sent to the sick and wounded in Lefortovo Palace. Before the retreat from Moscow, the icon was taken to Yaroslavl.

And so our ancestors reverently preserved these sister icons, and the Mother of God preserved our native land.

* In 1666 the new copy was taken to Moscow for restoration along with the old icon.

through Her images. After the enemy's defeat, the icon of the Hodegetria together with its famous copy was returned to its native city of Smolensk. In 1525 the feast day of this miracle-working icon was established as July 28 (August 10 according to the New Style), in honour of the return of Smolensk to Russia.

There are many venerated copies of Smolensk Hodegetria in existence which are honoured on this feast day. There is also a feast day for the Smolensk icon venerated in the seventeenth century: November 5, the day when this image was returned to Smolensk on orders from M. I. Kutuzov, Commander-in-Chief of the Russian Army. In memory of the enemy's expulsion from Russia, this day was assigned as a yearly feast in Smolensk.

A great number of icons of the Theotokos are venerated throughout our land. We revere them all, but as people of Smolensk this one icon is particularly dear to us, the icon which has been in our city since ancient times and before which our fathers, grandfathers, and great-grandfathers prayed, calling it their icon—the Smolensk icon.

We have gathered together here by our sacred icon once more as children gather together around the depiction of their mother on memorial days, and we pray to the Most Pure Virgin in the words of the prayer *Thou art living together with us*. Looking at Her Most Pure image on the icon, we seem to see the Most Blessed Virgin Mary Herself.

In ancient times the Holy Fathers of the Christian Church established the dogma of veneration of icons. At the Seventh Ecumenical Council they resolved that veneration of the image brings us close to the original. The very Greek word "icon" means literally "image". When we venerate the depicted image, we are worshipping the original of this image. Thus, in venerating the icon of the Theotokos we are worshipping the Mother of God Herself.

We venerate the Most Holy Virgin Mary as the Queen of Heaven and Earth. But we also believe that She is not only our Queen, but also our Intercessor before Her Son out of Her love for us. In loving Her Son, She also loves us sinners, whom He loved and for

whom He descended from Heaven, becoming Her Son in the flesh and suffering death on the Cross for us.

We know from the Gospels that when our Lord Jesus Christ was crucified on the Cross, before He gave up His spirit, He spoke to His Most Pure Mother, standing at the foot of the Cross, and indicated His Apostle St. John, saying to Her: *Woman, behold, thy son!* And to the Apostle, St. John He said: *Behold, thy mother!*—and from that hour on the Holy Virgin Mary came to be called the Mother of Christ's favourite disciple, and he came to be called Her son (Jn. 29. 26-27). Some have justly seen this mysterious act which made St. John the Divine the adopted son of the Virgin Mary as signifying the adoption by the Theotokos of all of Christ's disciples, that is, all those who believe in Christ.

Every Christian knows from his own spiritual experience that the Most Pure Virgin Mary is not only the Queen of Heaven and Earth, but also the loving Mother of each one of us. The Veil of the Theotokos is spread over all Christians, like the veil of every mother over her children. It is for this reason that Orthodox Christians address their prayers to the Theotokos so frequently and Her sacred name is heard so often during Divine Liturgy.

We always turn to Her, seeking Her help and intercession, as if to our own mother. We believe that She hears our prayers and is always ready to help us in our sorrows and misfortunes, for we know how sensitively every mother hearkens to the needs of her children and how she always strives to help them.

Mother! A magnificent and sacred word! *Can a woman forget her sucking child?* asks the Prophet Isaiah, speaking for God Himself (Is. 49. 15).

There is an ancient legend that tells of a mother whose son was weak of character. He fell in love with an evil girl and obediently carried out whatever she ordered him. But she became bored with his meek submissiveness and one day gave him the following command: "If you want to please me, go and kill your mother, cut out her heart and bring it to me". She secretly hoped that he would not bring himself to do

this and would leave her. But the youth was too weak to overcome his sinful passion. The son killed his mother, cut out her heart, and took it to his beloved. Hurrying on his way, he tripped and fell, dropping his mother's heart into the dust of the roadway. Suddenly, as he was getting up from the ground, he heard a soft voice coming from his mother's heart: "My son, you have fallen and hurt yourself. Are you in pain?"

This is only a legend, but the idea behind it is a profound one, and it vividly expresses the power and infinite capacity of maternal love. A mother can continue to love even a criminal son who mercilessly torments his mother's heart.

Does this dreadful story remind us of our sins? For the sake of sinful passions, we are sometimes ready to do anything, even seemingly the impossible. Yet our Intercessor and Advocate watches us from Heaven and loves us more deeply than a mother. How much sorrow we cause Her—we, Her adopted children, who torment Her loving mother's heart! But we believe in the power

of love of the Mother of God, our zealous Intercessor, and in Her help on our path to salvation, we believe in this because great is the power of Her intercession before the Throne of Her Divine Son. The devout pray before Her holy icons, and we people of Smolensk especially pray before that icon for which the Holy Church has established today's feast, calling it "The Glory of Smolensk".

As we glorify the Mother of God in our prayers and singing, so let us glorify Her in our lives and become Her worthy children. Let us remember that She loves and grieves for us as a mother would for her errant children.

Let us pray to Her before Her most pure image with a clear conscience: *Thou art our Intercessor and Protector, Thou art our Help and Intercession, Thou art our Heavenly Mother, Thou art the All-Blessed Hodegetria to the devout, Thou art the Glory of Smolensk and all the Russian Land! Rejoice, O Hodegetria in Christian salvation!*

Bishop Feodosiy of Smolensk and Vyazma

P R A Y E R

In the Name of the Father, and of the Son, and of the Holy Spirit.

Brothers and sisters, of all the consolations that man may receive in spiritual life, nothing can compare with that tender, grace-bestowing emotion that prayer gives.

Prayer is the uplifting of the mind and heart to God, man's inner conversation with God shown in pious words and accompanied by outward signs such as crossing oneself, bowing, and kneeling. Back in the Old Testament times the Prophet Isaiah said: *Seek ye the Lord while he may be found, call ye upon him while he is near* (Is. 55. 6).

Holy Scripture furnishes many examples of how and for what purpose the saints prayed and what miracles were accomplished by their prayers. The Gospel tells us of how Christ the Saviour prayed and how He taught those who believed in Him to pray: *Ask, and*

it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you (Mt. 7. 7.). Christ taught His disciples to pray to *our Father* (Mt. 6. 9-13). All the important events in our Saviour's life were accompanied by prayer, and He spent whole nights, often in total solitude, in prayer.

After our Lord Jesus Christ's Ascension into Heaven, the Holy Apostles also prayed with one soul. They prayed zealously throughout their difficult life and commanded all Christians to *pray without ceasing* (1 Thess. 5. 17). Persecuted for their belief in Christ, the first Christians died with a prayer on their lips. St. Paul says: *Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God* (Phil. 4. 6). The Holy Fathers and Teachers of the Church were highly experienced in prayer and gave splendid examples of prayer and rules for praying. The long history of the Christian

Church is firmly founded on prayer as its cornerstone.

How sacred, important, and necessary is prayer to us, brothers and sisters! It is truly our spiritual and daily need. In the words of Metropolitan Filaret of Moscow († November 19, 1867), prayer is the breath of spiritual man. Just as the bodily man's breathing sucks in the surrounding air and draws the life force from it, so does the soul open itself by prayer to the omnipresent Divine Spirit and receives life and spiritual power from Him. St. John Climacus says, that in essence, prayer is man's presence and union with God. In prayer, man—who is created in the image and likeness of God—communicates in the life eternal in God. Of all our deeds, it is only prayer that we do not leave on earth at the hour of our death, only prayer will go with us into life beyond the grave. Therefore St. John calls prayer the mother and queen of virtues that heals the soul of the ulcers of sin and prepares its repose.

Prayer is the divine raiment clothing our soul in spiritual beauty, it provides a reliable defence against all the snares set by our ancient enemy, the Devil. Prayer is the illumination of the mind, a salutary anchor in the sea of life, disturbed by countless misfortunes and adversities. Prayer is the jewel that has remained in our nature from its God-Created perfection. By prayer man elevates himself from the earthly to the heavenly and divine; it illuminates the mind, cleanses the conscience, and changes our entire being for the better. But prayer is not only the pinnacle of spiritual elevation. It is also the way to this pinnacle; it is the Christian's daily spiritual exercise. Prayer supports and strengthens man's zeal for struggle with sin and his passions. Through prayer God gives man grace-endowed powers in order to bear every misfortune in life. Prayer makes easy whatever may seem difficult to us. St. John Chrysostom says that there is nothing more genuine or powerful than prayer, nor is there anything equal to it.

The righteous of the Old Testament extinguished fires and tamed the savage beasts through prayer. Today, too, it makes harmless *the fiery darts of the*

wicked (Eph. 6. 16), for *the Lord is nigh unto all them that call upon him... in truth* (Ps. 145. 18). Man is weak and limited, and therefore constantly in need of God's help. Good things cannot be accomplished, or even conceived of without prayer. It protects those who are good from evil, gives patience to those in misfortune, and consolation to those who grieve. There is no one whom fervent prayer would not benefit. Prayer is the striving of our mind, heart, thought, and desire towards God, the standing before God's face and communing directly with Him. And as communion with God is a great blessing and man's very life, so prayer should always be a fundamental necessity for us.

Because we are lazy and weak of will, the spirit of prayer has departed from us, and seems an impossible task. It seems impossible to us to pray constantly. But in fact it depends on us alone to adopt the habit of sanctifying all our actions by prayer. St. John Climacus says that in prayer we must first banish stray thoughts the moment they appear, then we must concentrate our mind on the words we pronounce or think, and, finally, perfection in prayer is ascension towards the Lord.

The habit of prayer is acquired by persistent exercise. Every spiritual ability that is zealously exercised grows in strength; if it is not exercised, it weakens and declines. A man who forgets that prayer exists will find it very difficult to put himself in a prayerful disposition for even a few moments, and even more difficult to elevate his mind and heart to Heaven. For prayer one must be spiritually inclined. "A Christian who cannot pray is in a dangerous condition and deserves pity. In his happiness he is arrogant and proud, in misfortune he is despondent and faint-hearted, in error he has no mentor, in his weakness he has no support, and in expiation he has no friend."

Without the help of the Holy Spirit we cannot change our evil heart, renew our fallen spirit, reject impure desire or forever kill self-love. All this is beyond human power. Only Divine Grace can transform everything. To receive this grace, one must pray constantly. Prayer alone obliterates all that is evil

and dark in man's soul, vivifies and gives strength to everything pure, true, noble, and beautiful. Prayer tames the passions, makes the heart tender, calms the soul, and even changes the body, which becomes less earthly and heavy, and then prayer comes easily to one who prays. According to the Blessed Augustine, one who knows how to pray well, knows how to live well. The Christian nourishes himself on prayer, he rests in prayer, and in prayer he pours out his heart to God, expresses

his thoughts, feelings, intentions, and desires. "A good prayer is always God's mercy and gift of grace," teaches Bishop Feofan the Recluse. It is therefore necessary before beginning to pray to ask God to teach us how to offer up our prayers to Him with a pure and humble heart, and to bestow on us the great, grace-endowed gift of prayer—and to ask for this as the Apostles did: ...*Lord, teach us to pray* (Lk. 11. 1).

Hegumen PALLADIY SHIMAN

Divine Service—a School of Piety

In the Name of the Father, and of the Son, and of the Holy Spirit.

From the very first days of Christianity the faithful have gathered in churches to pray together. For the followers of Christ the Orthodox divine service was always a school of piety and a means of receiving instruction for their salvation.

Today also through divine service the Church instructs her children in faith and piety, making them her worthy members, able to attain eternal bliss and become like their Prototype. The Orthodox service is a fount of living strength. It is a great miracle, for it brings rebirth and renewal to the moral and spiritual life of man. In the divine service not a single facet of man's life is forgotten, nor any aspect of his feeling or spiritual condition. Twenty centuries have gone into collecting this wealth of Christian wisdom, knowledge and experience. All that humanity has received from Divine Revelation has been fused into ecclesiastical services. Here, in Sacraments and rites, in readings and chants, in symbols and images is revealed the whole of the Economy of our salvation.

In the temple the Terrestrial and Celestial Churches are united. In this holy place the human soul draws near to its Merciful Creator. St. Paul calls the church *the house of God, ... the pillar and ground of the truth* (1 Tim. 3. 15), for here dwells God Himself, the Fount of Truth. To those who would know the Truth, St. Paul points out the

only place where it is to be found—in the House of God, in the holy temple. We must not forget that that knowledge which is acquired by the head alone and remains aloof from the life of the soul does not guarantee the inculcation of goodness and morality. If a man knows the truths of Christian teaching, but does not receive the instruction given in church and takes no part in the liturgical life, then even if he has faith, it will not bring forth the necessary fruit.

The Church spiritualizes man with divine grace, fills him with the life-giving power of the Sacraments, and strengthens with unending prayer his courage in the struggle with evil.

The Church lifts up her children from sin to sanctity. We know how narrow is the path leading to the Kingdom of God. And in order to follow it unobstructed, we must develop that side of our soul which is directed towards Heaven, that is to say, we must start to live spiritually. For this we must strive for true and good knowledge, awaken in ourselves desire for that which is incorruptible and immortal for what the Saviour called *treasures in heaven* (Mt. 6. 20).

From this it follows that we must learn to live spiritually in the place where the things of the spirit are talked and thought about, where men prepare for the eternal and for Heaven, where they learn to love, to know God, to pray and be pious, where man serves God and God serves man—in the House of God, at divine service, where al

our sinful dreams are driven away, all our thoughts about the vanities of life become out of place. In church worldly ambition and pride are humbled. The lusts of the flesh and of the eye find no sustenance there. There we learn to recognize our weaknesses, to weep for our sins, to become aware of the transience of earthly life, to fear the perdition of the soul and the danger of eternal death.

There, in church, the heart is filled with gladness—faith and hope for mercy and comfort in the forgiveness of sins—and we are granted unshakeable peace and heavenly joy. We take with us when we leave fresh energy to struggle with sorrow and deprivation, love for men, sympathy for their troubles, and forgiveness for our enemies.

We are gathered here today, brothers and sisters, to pray in God's holy temple. Let us recall how we took part in the divine service: Did the grace of prayer touch our hearts? Did today's service bear fruit in us? Did we realize that in the persons of those saints who are glorified during the service the Church is pointing out to us examples of a perfect life, letting us feel that the path of virtue is the only correct way

of life? Have we realized that the Church Rules are there to direct us to strengthen our will and use our freedom for good, that is to say, to bring out in ourselves those virtues which God found pleasing in the saints? For this reason the length of the divine services accustoms us, soberly and calmly, to stand before God in inspired prayer and patience. When we prostrate we humble ourselves before God, acknowledging our insignificance and sinfulness. In these actions are to be found the basis and beginning of all Christian virtues—selflessness and conscientiousness, love and humility, integrity and chasteness—which are essential to our gradual spiritual uplifting.

And so let us love the House of God, our school of piety, and strive as far as we can not only to be present more often at divine services, but to pay close attention throughout them, "laying aside all the cares of this life", and to practise that which we have learned there. Only thus can we become worthy children of the Holy Church and avoid all obstruction to attaining the object of our whole life—salvation. Amen.

LEONID EMELIANOV,
Student at the MTA

PRAVOSLAVNY KALENDAŘ, 1978

Published by the Orthodox Church in Czechoslovakia, the 1978 Orthodox Church Calendar not only gives liturgical references, but has much interesting spiritual reading as well. It contains articles in four languages: Czech, Slovak, Ukrainian and Russian, because of all the different races which together make up the Autocephalous Orthodox Church of Czechoslovakia. In his introductory article His Eminence Metropolitan Dorotej of Prague and All Czechoslovakia greets the faithful on commencing the new year in the Lord and notes the chief ecclesiastical and secular events of the coming year. His Eminence Metropolitan Dorotej is also the author of the article, "The Christian's Service to the Good of Human Society". There are other articles on similar themes by Archpriest Andrej Mihalov, Dean of the Orthodox Theological Faculty — "On Our State and Civil Responsibilities"; Archpriest Prof. Stefan Pružinský — "The Service to Mankind", N. — "The 30th Anniversary of Or-

thodox Service in the Cause of Peace" and Archpriest Jan Šuvarský — "Important Dates", as well as A. Hnidak's "The 30th Anniversary of the February Events".

In the calendar the reader will also find articles on ecclesiastical history and theology. Archpriest Pavel Aleš is working on the manuscripts left by Bishop Gorazd (1879-1942) of the Czech Orthodox Diocese, of blessed memory, and from his papers, addresses and sermons composed an article on the bishop's opposition both as a religious man and as an Orthodox patriot to the dread events of 1938 which led to the occupation of Czechoslovakia by fascist Germany in 1939.

The life and work of Bishop Dosifej of Niš (later Metropolitan of Zagreb), a great son of the Serbian people and distinguished bishop of the Serbian Orthodox Church, whose ministry in Czechoslovakia from 1921 left its indelible mark

(Continued on p. 80)



RECEPTION IN THE KREMLIN

On May 29, Aleksei P. Shitikov, Chairman of the Soviet of the Union of the USSR Supreme Soviet, received in the Kremlin: Metropolitan Yuvenaliy of Krutitsy and Kolomna, Chairman of the Working Presidium of the World Conference: Religious Workers for Lasting Peace, Disarmament and Just Relations among Nations and the vice-chairmen of the Working Presidium Canon Raymond Goor (Roman Catholic Church, Belgium); the Rev. Eric David, General Secretary of the Liberia Baptist Missionary and Educational Convention; the Ven. Medagoda Sumanatissa Thero, President of the Buddhist Peace Congress of

Sri Lanka, participants in the celebrations dedicated to the 60th anniversary of the restoration of the Moscow Patriarchal See. Metropolitan Nikodim of Leningrad and Novgorod, Patriarchal Exarch to Western Europe, also attended the reception.

During the talk they condemned the intentions of certain Western circles to produce the neutron weapons and to deploy them in Western Europe and confirmed their determination to continue their activities for the establishment of lasting peace on earth, for disarmament and security of nations.

Meeting of the Working Presidium of the World Conference: Religious Workers for Lasting Peace, Disarmament and Just Relations among Nations

COMMUNIQUE

On May 31, 1978, in Moscow, under the leadership of His Eminence Metropolitan Yuvenaliy of Krutitsy and Kolomna, Chairman of the Working Presidium of the World Conference: Religious Workers for Lasting Peace, Disarmament and Just Relations among Nations, there took place a meeting of the Working Presidium, which consisted also of the vice-chairmen: Prof. Dr. Sergio Arce-Martinez, Rector of the Evangelical Seminary in Matanzas (Cuba); Canon Raymond Goor (Roman Catholic Church, Belgium); the Rev. Eric David, General Secretary of the Liberia Baptist Missionary and Educational Convention; Sheikh Ahmed Zabara, Chief Mufti of the Yemen Arab Republic; and the Ven. Medagoda Sumanatissa Thero, President of the Buddhist Peace Congress of Sri Lanka.

In compliance with the decision of the World Conference: Religious Workers for Lasting Peace, Disarmament and Just Relations among Nations, which entrusted the Working Presidium with broadly circulating its results and promoting the implementation and development of its ideas and decisions, extensive work has been done in the period since the conference took place. His Eminence Metropolitan Yuvenaliy, Chairman of the Working Presidium, reviewed the work. He reported about the wide circulation of the final document of the conference, the publication of the book with the conference materials, as well as about the production of a colour red documentary film entitled: "For the sake of peace". Metropolitan Yuvenaliy also informed them about the wide and positive responses to the World

Conference from the religious circles of many countries.

Members of the Working Presidium spoke about the responses to the World Conference and impact of its results in their regions. They noted that wide religious, public and political circles in many countries had shown great interest in the conference and that its final documents had greatly influenced the directing of peacemaking by religious organizations and movements.

Mufti Ziyautdinkhan ibn Ishan Babakhan, Chairman of the Muslim Religious Board of Central Asia and Kazakhstan, an honorary patron of the conference, participated in the meeting.

Proceeding from the decisions of the World Conference relating to the problem of disarmament, which was one of the focal points of the discussion, the participants in the meeting composed and approved an appeal to the Special Session of the UN General Assembly on Disarmament, which is now being held in New York.

**Appeal to the Special Session
of the UN General Assembly on Disarmament**

Appeal to the Special Session of the UN General Assembly on Disarmament

New York USA

Dear delegates,

In June 1977, on the initiative of the Russian Orthodox Church, the World Conference: Religious Workers for Lasting Peace, Disarmament and Just Relations among Nations took place in Moscow. In the conference there were eminent representatives of Buddhist, Christian, Hindu, Judaic, Muslim, Shinto and Sikh religions from 107 countries. Proceeding from the spiritual foundations of their religions, the participants in the conference reached accord on the paths to be followed in order to establish love, justice and peace. At the same time they assessed the present state of international relations; discussed the barriers obstructing the achievement of universal and just peace, and outlined a programme for joint service for the good of humanity. They were unanimous in their conviction that the search for lasting peace among nations was not a prerogative of diplomats and statesmen, and that the task could be accomplished only through the united efforts of all men of good will, including the believers.

The participants in the world conference entrusted their Working Presidium to attend to the implementation and development of its ideas and decisions. The Working Presidium of the conference includes the chairman, Metropolitan Yuvenaliy of Krutitsy and Kolomna (Russian Orthodox Church); and the

vice-chairmen: Prof. Dr. Sergio Arce-Martinez, Rector of the Evangelical Seminary in Matanzas (Cuba); Canon Raymond Goor (Roman Catholic Church, Belgium); the Rev. Eric David, General Secretary of the Liberia Baptist Missionary and Educational Convention; Sheikh Ahmed Zabara, Chief Mufti of the Yemen Arab Republic; the Ven. Medagoda Sumanatissa Thero, President of the Buddhist Peace Congress in Sri Lanka.

In fulfilment of this mission and being conscious of our religious responsibility, we have gathered together in Moscow in order to compose this appeal to you, dear brothers and sisters, participating in the Special Session of the UN General Assembly. The appeal is motivated by the decisions of the world conference relating to the problems of disarmament, which was one of its basic themes.

First of all, we would like to express our joy and satisfaction at the convocation of this special session, and as brothers we greet you all most cordially.

We are addressing you on behalf of the millions of followers of the world's major religions who, with profound hope, share the growing desire of peoples on all continents to work for the triumph of peace and security. We hopefully note the promising elements in international detente, including military

detente which should encompass the whole world and which logically implies the slowing down and subsequent cessation of the arms race that leads to senseless and unreasonable military expenditures and is suicidal to mankind. We are convinced that the present international situation, unfortunately, does not guarantee the world against the danger of a military conflagration as a result of the continuing growth of armaments. Enormous material and human resources continue to be deflected from the task of satisfying the basic needs of peoples, as well as their social and economic requirements; they do not help the solution of vital problems of mankind in general, such as food, education, health protection, energetics, ecology, etc.

Deplorable is the fact that the developing countries, where the majority of the population do not have the basic goods for normal life and where they are still suffering from shortage of food and unhealthy life conditions, are

spending 15 per cent of their national gross product on military purposes. It is regrettable that in 1977 seventy per cent of armaments were imported by developing countries.

In such conditions threatening contemporary civilization, to seek the cessation of the arms race and prevention of a thermonuclear catastrophe is the primary duty of every man who values the sacred gift of life.

Aware of the exceptional responsibilities and possibilities of the Special Session of the UN General Assembly on Disarmament and expressing the will of the participants in our World Conference and through them the aspirations of hundreds of millions of the believers, we declare our support on the following points;

- disarmament should be recognized as the pre-eminent task of all states;
- all states should refrain from any action which may be detrimental to the pending negotiations on disarmament;
- an international treaty prohibiting



The Working Presidium of the World Conference: Religious Workers for Lasting Peace, Disarmament and Just Relations among Nations in session, May 31, 1978

the application of force for the settlement of conflicts between states should be concluded;

— the talks on mutual reduction of armed forces and armaments in Central Europe should reach positive decisions as quickly as possible in order to strengthen the political and military detente in Europe and throughout the world;

— the process of detente should encompass the whole of Europe and other areas of the world without being detrimental to the security of any individual state or nation;

— negotiations between states on the reduction of their military potential should start immediately;

— measures for the reduction of armaments and disarmament should be carried out simultaneously with the efforts to strengthen and develop international cooperation and detente;

— an end should be put to the use of scientific discoveries for the development of weapons of greater mass-destructive power;

— states should take upon themselves the responsibility of seeing that scientific-technological achievements are used only for peaceful purposes.

It should be unambiguously stated that material resources and manpower now being used for military purposes, should be transferred to the purposes of improving the well-being of people and the promotion of economic, social and cultural progress of less developed countries.

We appeal to you, dear brothers and sisters, participating in the Special Session of the UN General Assembly on Disarmament, to do whatever is necessary to ensure, that:

(1) an agreement be concluded by states to prevent any international war, in particular, nuclear war, from breaking out accidentally;

(2) the production of nuclear armaments be stopped completely by all states;

(3) further development of nuclear, atomic and thermonuclear weapons or development of their substitutes (especially neutron), be stopped, and all their piles destroyed;

(4) all necessary measures be taken to prevent the further proliferation of nuclear weapons and to ensure the effective application of the Non-Proliferation Treaty and its ratification by those UN member countries which are not yet signatories to it;

(5) nuclear tests of any type be prohibited;

(6) the development and production of new types and systems of mass-destructive weapons be prohibited;

(7) clear guarantees be given to nations which do not have nuclear weapons;

(8) the heartless, amoral approach to the perspectives of nuclear war, according to which a certain percentage of civil victims is declared as acceptable, be condemned;

(9) armed forces and armaments be reduced;

(10) military budgets be cut down as soon as possible;

(11) the practice of countries producing weapons and profiteering on the sale of arms to developing countries be condemned;

(12) the establishment of peace zones or nuclear-free zones in certain areas of the world be decided upon and appropriate measures be taken by all concerned;

(13) all states should begin stopping any form of war propaganda;

(14) practical decisions be taken to speed the convocation of the World Conference on Disarmament.

We assure you of our full support of your noble aspirations for disarmament and hope that the role of the United Nations will strengthen for the purpose. We pray that you may be granted fortitude and courage to come to decisions that will free mankind from the yoke of armaments and bring closer the establishment of peace without armaments and without fear so longed-for.

With deep respect and heartfelt greetings,

+YUVENALIY, Metropolitan of Krutitsy
and Kolomna, Chairman of the Working
Presidium

Moscow May 31, 1978

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Conversations Between the Representatives of the Russian Orthodox Church and Pax Christi International

London, May 6-10, 1978

COMMUNIQUE

For their third meeting since 1974, representatives from the Russian Orthodox Church and Pax Christi International came together in London on May 6-10, 1978. The conversations took place at the Grail, Pinner, where the delegation of the Russian Orthodox Church was the guest of Pax Christi International. Previous meetings were held in Vienna in 1974 and in Leningrad in 1976.

The delegation of the Russian Orthodox Church included: His Eminence Metropolitan Antoni of Minsk and Byelorussia, member of the Commission of the Holy Synod on Christian Unity and Inter-Church Relations, head of the delegation; Archpriest Professor Nikolai Gundyaev, Theological Academy of Leningrad; Hegumen Avgustin Nikitin, Theological Academy of Leningrad; Hegumen Manuil Pavlov, Assistant Inspector, Theological Academy, Diocese of Leningrad; Professor Aleksei Buyevsky, Secretary of the Department of External Church Relations of the Moscow Patriarchate; Professor Aleksei Osipov, Moscow Theological Academy.

Pax Christi International was represented by the following delegation: His Excellency Mgr. Luigi Bettazzi, Bishop of Ivrea (Italy), President of Pax Christi International, head of the delegation; Mr. Etienne de Jonghe (Belgium), appointed Secretary General; Mgr. Bruce Kent, Chaplain of the British Section of Pax Christi and former Vice-President of Pax Christi International; Mr. Carel ter Maat (Netherlands), Secretary General of Pax Chris-

ti International; Fr. Oliver McTernan (Great Britain), member of the Commission for Contacts with Eastern European Countries of Pax Christi International; Professor Jean Raes, SJ (Belgium), of the Presidium of Pax Christi International; Mr. Henry Theodor Risse (FRG), member of the Presidium of Pax Christi International.

His Eminence Cardinal Hume, Archbishop of Westminster, received the delegation at the Archbishop's House. The British Council of Churches gave a reception in which numerous representatives of the Churches took part. At the invitation of Pax Christi, both delegations attended a parish Mass in London celebrated by Bishop Bettazzi. The delegations also held an Ecumenical Service at the Grail.

The themes of the conversations on which both sides agreed earlier and had prepared papers were: (1) General Theme: "Theology of Peace—Theology and Peace"; introduction: Metropolitan Antoni, Father McTernan. (2) First sub-theme: "The Different Conceptions and Visions of Peace"; introduction: Dr. W. Rood, presented by Father McTernan. (3) Second sub-theme: "The Different Approaches to the Results of Helsinki"; introduction: Bishop Bettazzi, Archpriest Vladimir Mustafin, presented by Father Pavlov. (4) Third sub-theme: "The Consequences of Helsinki"; introduction: Professor Osipov. (5) Further Contacts and Cooperation; introduction: Mr. ter Maat.

The conversations took place in a frank and fraternal atmosphere created

by the common prayer and the consciousness of common faith in Jesus Christ. A common conviction was expressed: that for the Churches and the individual Christians God is the origin and the end of the Peace; that this peace of God is a gift to which Churches and Christians must give an answer in daily life. That peace in the world must be seen as a dynamic process never ending in this world, i. e. a collective and deliberate action of all people of good will; that Churches and Christians who live in different political and social systems must, inspired by the Gospel, by dialogue and communication make their own specific contribution to this work of dynamic peace, i.e., by peace education, dissemination of objective information and mobilizing public opinion.

A comprehensive and frank discussion was dedicated to the problems of Human Rights and Disarmament. As regards Human Rights both sides underlined the importance of this issue, but could not reach agreement in some essential aspects since different traditions and different political and social systems have led to divergent positions. Regarding arms control and disarmament, both delegations were reminded of the numerous condemnations of the arms race by their Churches but there remained various differences as to the causes of armaments race and the steps to be taken. Nevertheless, both delegations agreed on some important points mentioned below.

A main part of the conversations was concerned with the consequences of the Final Act of the Conference on Security and Cooperation in Europe. The participants in the meeting agreed on the following items in particular:

— They confirmed what was agreed upon in Leningrad in 1976: All parts of the Final Act are of equal weight and cannot be used one against the other. The Churches are asked to contribute to the implementation of the Final Act.

— They stated that this implementation has not come to an end but has just begun and will be carried out in the coming years step by step.

— They expressed that political and military detente are linked and that substantial steps are necessary in the field of arms control and disarmament,

in the first place as regards nuclear weapons.

— They uttered their urgent demand to all Churches and Christians to support all efforts, that progress will be made in the Strategic Arms Limitation Talks II (SALT II) and in the negotiations about a Mutual Balanced Forces Reduction (MBFR).

— They included in this demand that all efforts should be supported to bring the arms race to an end and to include new technological developments in the field of mass destruction weapons in the negotiations. In this context the coming Special Session on Disarmament of the United Nations was seen as of greatest importance.

— They underlined that detente cannot be limited to Europe but must be extended by avoiding and diminishing military confrontation in any place in the world.

— They called for all action apt to further human contacts, dissemination and exchange of information, communication and cooperation in the field of culture, education, science and economics, according to the Final Act of Helsinki.

— They stressed that the guiding principle for this communication and cooperation should be to mutual advantage.

As common resolve was expressed in this perspective the Churches should examine their own priorities and structures as Churches in terms of prayer, work and finance.

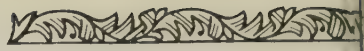
As regards their specific bilateral cooperation the two delegations agreed upon the following measures:

— They plan to hold a study conference on the Theology of Peace in the course of 1979 and another one on Human Rights in different theological and philosophical traditions at a later date.

— They will exchange information and opinions on questions of common interest.

— They will, apart from other concrete arrangements to come to a better reciprocal communication, publish the report on this meeting in a common publication.

— They will invite each other to conferences and meetings of their Church



The Apostolic Service of the Monks of the Russian Orthodox Church

In the history of Christ's Church a prominent place is occupied by the missionary activity of Orthodox monks who displayed their zeal for the Gospel in spreading Christianity among the heathen.

For almost two thousand years, ever since the time of the Apostles, missionary activity has gone on without ceasing throughout the history of Christianity.

Faithful Christians of all callings have worked in this field [1, p. 161].

But for monks the spreading of God's Word was always a special form of obedience laid on them by the Lord through His Holy Apostles, whose evangelical labours it was their part to continue. St. Basil the Great held that monks should strive not only towards the contemplative life, but also to apostolic activity, i.e. should care for the poor and the sick and bring Christ's light to the world of unenlightened people [2, p. 118].

St. Cyril, Equal to the Apostles, the Enlightener of the Slavs, was deeply conscious of his duty as a servant of Christ. On his deathbed he turned to his elder brother, Methodius, with these words: "My brother, we have been a yoke of oxen ploughing God's field together. But now, I have fallen at the furrow. I know how thou lovest the

Holy Mountain and the life of monastic seclusion. But that is not thy vocation. Thou must continue the work which we have begun together with God's grace. Do not leave the Slavs, who need men to teach them about Christ" [3, p. 67]. The missionary labour of the brothers, Sts. Cyril († 869) and Methodius († 885) are renowned throughout the world [4, p. 441]. The Slavs still remember them with lively gratitude. To this day in the Balkans their feast is observed as a national holiday.

It was only with the blessing of the Church that monks set forth to enlighten the nations. In obedience to their spiritual fathers and the hegumens of their monasteries they left their life of seclusion and went out into the world to preach the Gospel. The monk's strict seclusion was exchanged for a life in the company of men who not only lacked an understanding of the depths of the Christian way of life, but did not even have the rudiments of European civilization. The conversion of whole nations to Christianity by men in search of a life of seclusion is a signal manifestation of Divine Power and Wisdom, a miraculous and inexhaustible living stream, pouring forth from Christ's Church to all nations of the world.

"We, after all, are merely insignificant tools in the hands of God," said Archbishop St. Nikolai (Kasatkin)

organizations on questions of common interest.

— They repeated the recommendation of Leningrad that this permanent dialogue should be extended. The two sides will therefore encourage meetings and conferences between the national sections of Pax Christi and representatives of the Russian Orthodox Church.

In such an institutionalized permanent dialogue both delegations saw a

contribution to a better understanding between both Churches, to the implementation of the Final Act of Helsinki, to better communication and cooperation in Eastern Europe, and in doing this, to contribute to the European and world peace. The delegations agreed that the next meeting of delegations from both sides will be held in 1980 in the USSR.

Equal to the Apostles, at one of the Councils of Catechists in Japan. "It is God Who converts and regenerates men" [5, p. 218].

The Orthodox missionary work is of universal significance, for the Lord commanded the Holy Gospel to be preached not to one nation but to all men. *Go ye therefore, and teach all nations, baptizing them in the name of the Father and of the Son, and of the Holy Ghost* (Mt. 28. 19) [6, p. 12].

In whatever distant corner of the world we look, wherever Christianity has won adherents, we find traces of the work of missionary monks.

Christian missionary activity has sometimes been regarded as an instrument used by the state to carry out its internal policies.¹ But the Orthodox mission has a totally different aim—to further the Kingdom of God on earth, the power of grace from on high which saves man from sinful death and communicates to him the spiritual gifts of life. The idea of the priority of any external authority, an idea often found in the missions of other confessions, is alien to Orthodoxy. The mission of the Orthodox monks has always been a spiritual mission, directed to one end alone, to put men, lacking the knowledge of Truth, on the path of salvation, and has excluded any subsidiary aims. The missionary monks did not countenance the slightest trace of contempt for the backwardness of minority nations, they selflessly shared in their life and lot in the name of the new, holy Christian life. The teachers of the Christian faith built churches, founded schools, taught the indigenous population reading and writing and various crafts, attending to all their daily needs.

Our Rus, after receiving Holy Baptism, was confirmed in the faith above all through the efforts of monks who were the first to preach the Christian faith in all corners of our country. A very important part in the propagation of Orthodoxy in Rus was played by the Kiev-Pechery Monastery of the Caves in Kiev. St. Kuksha († 1114; feast-day August 27), an ascetic of this monastery, baptized the Vyatichi in the

12th century and met a martyr's death at their hands.

Another monk of this monastery, St. Gerasim of Vologda († 1147, feast-day March 4), preached the faith in the forbidding lands of the North and there built a church and dedicated it to the Most Holy Trinity [7, p. 67]. In the first half of the 13th century one of the powerful princes of Lithuania, Voishelg, was admitted to the monastic life by Hegumen Grigoriy of Poloniny and this contributed to the spread of the faith in Lithuania [8, p. 36]. Orthodox monks influenced the Golden Horde considerably in the tolerance which it showed towards Christianity. The pastors of the Sarai Diocese, founded in 1261, baptized many of the Tatar oppressors and mitigated the harshness with which they ruled the conquered land. In the first half of the 14th century Lazar, a monk from Novgorod, preached the word of salvation to the Lapps on the islands of Lake Onega, as did his followers along both sides of the River Onega. St. Avraamiy of Chukhloma († July 20, 1375) enlightened the tribes round Chudskoe Ozero, who were sunk in gross superstition. By the example of his holy life he won the people over from pagan darkness to the light of the Christian faith [9, p. 202]. Monks trained at St. Sergiy's Monastery of the Holy Trinity, which in the 14th and 15th centuries was already a centre of Christian scholarship and learning, founded new monasteries all over the then uninhabited North-East of Russia.

St. Stefan of Perm († April 26, 1396) in order to give the Zyrians access to God's Word, invented an alphabet for the Zyrian language and translated the basic liturgical books. He gave the Zyrians a written language and devoted twenty-one years to the work of enlightening them [10, p. 236].

Much was contributed to the conversion of Muslims to Orthodoxy by St. Makariy of Zheltye Vody († July 25, 1444) and St. Iona, Bishop of Ryazan, subsequently Metropolitan of Moscow († March 13, 1461) [11, p. 312; 70]. Sts. Gerasim (1441-1467), Pitirim (1455) and Iona (1470), who are buried in Ust-Vym (joint feast-day January 29), are honoured as the enlighteners of Perm territory [12, p. 118]. Outstanding

¹ A view held by well-known professors in the 1860s S. V. Yeshevsky, M. V. Yuzefovich, the writer, M. N. Katkov, etc.

service was done by the Valaam, St. Kirill of Beloe Ozero, Solovetsk and many other monasteries of Northern Russia in the propagation of Orthodoxy among the neighbouring nations. St. Zosima, the founder of the Solovetsk Monastery († April 17, 1478), attracted the local inhabitants—the Lapps and Chuds—by the holiness of his life to listen eagerly to his spiritual exhortations [11, p. 227]. The missionary monks, St. Trifon of Pechenga († 1583, feast-day December 15) and his disciple Feodorit of Kola, preached the holy faith to the Lapps on the River Pechenga beyond Kola, and there founded a church and monastery dedicated to the Holy Trinity [13, p. 74; 14, p. 550-559].

With the addition of Kazan and the Volga region to Russia in the 16th century a new area for apostolic preaching was opened up. The famous enlighteners of Kazan, Bishops Guriy († December 5, 1563) and German († November 6, 1567), were monks from Russian monasteries. Bishop Guriy of Kazan, founded the Dgilan monastery near Kazan; from an early date its first members trained missionaries. This was the first missionary school in Russia, the spiritual source from which the Kazan Theological Academy grew. Bishop Varsonofiy of Tver († April 11, 1576) founded the Monastery of the Transfiguration of Our Saviour in Kazan. A school was opened for native children of the locality; they were taught the elements of reading and writing and catechism [16, p. 342]. Vladyka Varsonofiy knew the Tatar language and was a skilful physician, and this contributed to the success of his missionary activity [11, p. 209; 15, p. 90-96].

The enlightening work of the Kazan monasteries extended to many regions of Russia. After the subjugation of the Khanate of Astrakhan in 1557, the rulers in Moscow were concerned not so much with setting up an episcopal see there as with building monasteries for the propagation of Christianity among the local population. In 1558, Hegumen Kirill was sent to Astrakhan to build a monastery and churches. In 1573, the Monastery of the Most Holy Trinity with three churches, was founded. This approach gave good results.

In the 18th century Archbishop Piti-

rim of Nizhni Novgorod (1719-1738; † 1738), Metropolitan Veniamin (Griigorovich) of Kazan (1762-1782; † 1783) and Archbishop Amvrosiy of Kazan (1785-1799; † 1818) also laboured to convert the minority nationalities of the Volga region. An active part was taken in the conversion of the Cheremis and Muslims of the Kazan Gubernia by Hieromonk Aleksiy Raifsky of the Monastery of St. Aleksandr Nevsky (18th century). In the dioceses of Kazan, Nizhni Novgorod and Voronezh the mission of Archimandrite Dimitriy Sechenov brought forth good fruits. In two years (1741-1742) as many as 20,000 Muslims were baptized [8, p. 28]. The enlightenment of the Kalmucks was the work of Hieromonk Nikodim, who had a good knowledge of the Kalmuck language. In 1729, he converted Khan Taishim and his family to Christianity, and this helped the propagation of Christianity among the Kalmucks at large.

In the Caucasus, in the middle of the 18th century, the Georgian, Archimandrite Pakhomiy, did great things among the Ossetians [8, p. 48]. In 1771, the Ossetian Mission was founded, which was successfully administered by Bishop Gaioz from his see in Mozdok. In 1872, to strengthen Orthodoxy among the newly converted inhabitants of Abkhazia, a monastery was set up attached to the church at Pitsunda. Bishop Gavriil (Kikodze) of Imeretia was greatly loved and venerated for his missionary work in Svanetia and Abkhazia, for his purity of life and pastoral zeal in enlightening the people. He wrote *The Foundations of Experimental Psychology* and his sermons in Georgian went through three editions, were translated into Russian and in 1883 were published in English in London.

In the north-west regions of Russia, missionary preaching went on right up to the beginning of the last century. In 1825-1830 in the Arkhangelsk Region, Samoyeds of Mezen were converted to Christianity by Archimandrite Veniamin Smirnov, the father superior of the Gluknov monastery, a theologian and preacher, who translated the principal books of Holy Scripture into the local tongue. He compiled a grammar and dictionary of Samoyed. In the course of five years of tireless evangelical



of the Holy Gates of the Trini-
—St. Sergiy Lavra, May 27,
1978.

solemn meeting of the Lavra's
distinguished guests, participants
in the celebrations.

Below: His Holiness Patriarch
Nikolay, Holy Archimandrite of
the Lavra, proceeding from the
Trinity Cathedral to the Holy
Spirit Church to venerate at the
shrine of St. Innokentiy, Metro-
politan of Moscow





May 26, 1978, in the Small Cathedral of the Donskaya Icon of the Mother of God in the Donskoy Monastery in Moscow during the panikhida at the tomb of His Holiness Patriarch Tikhon, led by Metropolitan Aleksiy of Tallinn and Estonia

Below: May 26, 1978, in the Patriarchal Cathedral of the Epiphany in Moscow during the panikhida at the tomb of His Holiness Patriarch Sergiy, led by Metropolitan Yuveneriy of Krutitsy and Kolomenskoye



60th ANNIVERSARY OF THE RESTORATION OF THE PATRIARCHAL
SEE (1917—1977)



The moleben at the shrine of St. Sergiy of Radonezh in the Trinity Cathedral of St. Sergiy Lavra. May 27, 1978

His Holiness Pimen and His Beatitude Archbishop Chrysostomos of Cyprus exchanging greetings in the Patriarchal Cathedral of the Epiphany on June 3, 1978





ST. SERAFIM OF SAROV

On the 75th anniversary of his canonization — July 19, 1903.

Portrait painted from life, at present in the Patriarchal Chambers at the Trinity-St. Sergiy Lavra

Troparion, Tone 4

Thou didst love Christ from thy youth, O blessed father, and applied thyself fervently to work for the Only One, labouring with constant prayer in the wilderness, winning, the love of Christ with thy meekness of heart, and thou art singled out by the love of the Mother of God. Therefore do we call unto thee: save us through thy prayer, O Serafim, our saintly father

activity Archimandrite Veniamin brought more than 3,000 heathens to Christ [17, p. 85; 18, p. 53].

One can only wonder at the achievements of the Siberian missionaries, who bore the light of Christ's teaching to the farthest corners of our land. Metropolitan Kiprian of Tobolsk (17th century), once an hegumen of the Khutyn monastery, left a written description of how the Russians came to Siberia, and showed great concern for the conversion of the heathen [19, p. 632]. The missionary and educational work of that outstanding enlightener of Altai, Archimandrite Makariy (Glukharev), is remarkable for its thorough organization and for the profound influence it had on the life of the people [20, p. 82].

Subsequently the mission in Altai rose to still greater heights. This was thanks to Archimandrite Makariy Nevsky, later Bishop of Altai [21]. His Grace Bishop Makariy ended his episcopal labours as Metropolitan of Moscow and Kolomna († 1926). The Russian Church owes much to Metropolitan Filofei (Leshchinsky) of Tobolsk, who travelled about the extensive territory of the Diocese of Eastern Siberia, preaching and converting more than 40,000 Ostyaks, Voguls and Tatars [22]. "This hierarch," Metropolitan Antony Stakhovsky wrote of Metropolitan Filofei, "carried on the work of preaching the Gospel right up to his death. He baptized thousands and thousands of the heathen in Siberia and built 37 churches for them" [23, p. 77]. For his great zeal in converting the peoples of Siberia and for his evangelical work, Metropolitan Filofei was called Equal to the Apostles during his lifetime [24, p. 25]. Metropolitan Filofei died in 1727 in the Tyumen monastery, having taken the great vow of schema under the name of Feodor.

Archimandrite Silvestr of Verkhoturye († 1750) was held in great respect. He converted as many as 2,600 people from paganism and Islam to Christianity [8, p. 50]. The conversion of Kamchatka was begun by Archimandrite Martinian in 1705. His work was continued from 1728 by Hegumen Ioann. In 1794, ten monks from the Valaam monastery set out for the western shores of North America, to the then little-known Aleut

tribes. The monks' mission was led by Archimandrite Ioasaf, later Bishop of Kodiak, who was tragically drowned at sea. In a very short time the holy zeal of these preachers of God's Word converted several thousand heathens to Christianity [25, p. 340].

One of them, St. German, for many years was left as the sole luminary of Orthodoxy and salutary example of Christian living on the Aleutian Islands († July 27, 1837). His life among the Aleuts was a series of amazing acts of sacrificial love and compassion towards the local population. This monk, unassuming in appearance and manner, revealed to the Aleuts the precious truths of the spiritual life. The Aleuts regarded him as their teacher and father. He taught them catechism, reading and writing and church singing. During the dreadful epidemics on the islands he devoted himself entirely to ministering to the sick.

St. German could calm the raging of the elements by his holy prayers to God. On one well-known occasion there was a dreadful flood on little Fir Island, where St. German worked, and the island was in danger of being submerged. The inhabitants fled in panic to the saint. The starets took the icon of the Mother of God, set it on a boat and began to pray. Then he turned to the frightened Aleuts who were standing round and said: "Do not be afraid, the waters will not rise higher than the place where the holy icon stands." And the words of the saintly monk were brought to pass [26, p. 113]. The whole Orthodox world now knows of this saint, monk and missionary. In 1970, St. German's name was included in the diptych of the Orthodox Church [27, pp. 60-72].

St. Innokentiy (Veniaminov), Bishop of Kamchatka and later Metropolitan of Moscow and Kolomna († March 31, 1879, canonized on October 6, 1977), is renowned for his outstanding apostolic labours in north-east Russia, Kamchatka, the Aleutians and North America. He devoted forty-five years to enlightening the peoples and was the first teacher of the nationalities which live in the outermost parts of our country. St. Innokentiy learnt Aleut and Fox, invented an alphabet for them and translated the

Holy Gospel and prayers into these languages, built a church school and wrote a profoundly spiritual book, *Directions on the Path to the Kingdom of Heaven*, which has been translated into almost all the languages of the minority nationalities of Siberia and has gone through more than fifteen editions.

During his long ministry as archpastor, St. Innokentiy baptized tens of thousands of Aleuts, built them churches and schools and himself instructed them in the Christian understanding of life. "I can see St. Innokentiy clearly, as if it were now," recalled Archpriest Gromov, "on a dark winter's night, dressed in reindeer skins and seated on a stone with the good-hearted children of nature, the Kamchadals, all around him picking at dried fish, in the midst of several hundred small draught animals curled up in balls and fast asleep from exhaustion. He was the first Russian hierarch whose lot it was to bear his blessing into such regions" [28, p. 178].

It was also thanks to St. Innokentiy that Orthodoxy was confirmed in Yakutia. In 1859 at Yakutsk through the saint's work and efforts, Divine Liturgy was celebrated for the first time in the Yakut language. In 1870, an independent seat was set up there and occupied by Bishop Dionisiy Khitrov, who did much to assist the translation of Holy Scripture and the service books into the Yakut language.

The activities of Archbishop Veniamin of Irkutsk († 1892) deserve notice. His six years of missionary work on the far side of Lake Baikal aroused general interest in the mission (1862-1867) both in Siberia and in European Russia. Two thousand heathens, Buryats and Tunguses, were baptized by him despite great obstacles. In 1868, after he had been translated to Blagoveshchensk, he opened a theological seminary there and converted four thousand Koreans who had settled inside Russia (near Vladivostok). In 1873 he was entrusted with the See of Irkutsk, where in the course of sixteen years he baptized as many as thirty thousand Buryats [19, p. 868].

The activities of Orthodox missionaries in north-east Siberia continued unabated right up to the beginning of the 20th century. The hierarchs of Kamchatka and the Aleutians laboured zealously

to nourish the seeds of Christian faith which had been sown by their predecessors. An outstanding hierarch of Kamchatka at the beginning of the 20th century was Metropolitan Nestor (Anisimov; † 1962), who later occupied the seats in Novosibirsk and southern regions of the Soviet Union. His travel notes from the Far East give a picture of the day-to-day round of his missionary activity among the indigenous population of Kamchatka and the Aleutian Islands. Metropolitan Nestor spent more than ten years among the Kamchadals. He learnt Tungus and Koryak and translated the Divine Liturgy and parts of the Gospel into the local languages and compiled a short Russian-Koryak dictionary. This Siberian hierarch worked both as a missionary and as a true shepherd of Christ's flock. During his many years in Harbin (in the 1920s and 1940s), Bishop Nestor did a great deal for homeless Russian children in Manchuria. The charitable institution which he founded gave shelter to large numbers of those in want [29, p. 19].

Such were the successes of the Orthodox mission in Eastern Siberia that they attracted widespread attention in the Church and in society during the 19th and the early 20th centuries.

The missionary work of the Russian Church was not only carried on within Russia. The blessed seed of Christianity was also sown far beyond her boundaries, in the lands of Buddhism and Confucianism. The Russian Orthodox Mission in China dates from the 17th century. It consisted largely of monks.

The well-known writer, N. S. Leskov, in his story *At the Edge of the World*, draws a picture of missionary work in the most distant parts of the country, in Eastern Siberia. A striking character in the story is Hieromonk Kiriak, whose personal charm had such an effect on the local population that long after his death people were being baptized in the name of "Kiriak's God" (*Complete Works of N. S. Leskov*, St. Petersburg 1902, Vol. I, p. 430).

The first monastery in Harbin was founded in 1921 by Archimandrite Yuvnaliy Kalin in honour of the Kazan Icon of the Mother of God, and here a missionary brotherhood was formed [30, p. 31].

For his missionary labours in Japan the Church canonized Archbishop Nikolai Kasatkin († 1912) and called him Equal to the Apostles. During the fifty years of his evangelical ministry in that country a new tree of Church life was nurtured under his care; he converted about forty thousand Japanese to Orthodoxy. St. Nikolai took monastic vows as a young man and then devoted himself entirely to preaching God's Word and bringing the Japanese to the light of Orthodoxy and the life of the Orthodox Church. God's blessing rested on the labours of the Russian mission in Japan [31, p. 731]. St. Nikolai considered it part of his duty, as missionary and archpastor, to use all means to foster Russo-Japanese friendship, of which he was a fervent supporter [32, p. 51].

In his report to the Holy Synod of the Russian Orthodox Church, Metropolitan Sergiy Tikhomirov, St. Nikolai's successor, wrote about his predecessor: "All that is good in the Japanese Church, down to the last Christian in the churches, the last brick in the buildings, the last letter in the translations of the service books, is his work, the achievement of a mind illuminated by the Christian faith, a warm heart and a firm will, which together made him a chosen vessel of Christ's grace" [29, p. 25].

Hieromonk Anatoliy Tikhai worked in the Russian Orthodox Mission under the direction of Christ's holy saint, Nikolai, and for twenty-one years was a worthy assistant to the great missionary. St. Nikolai also had as helpers Archimandrite Sergiy Stragorodsky, later His Holiness the Patriarch of Moscow and All Russia († 1944), Hieromonk Arseniy Timofeyev, Metropolitan Sergiy Tikhomirov († 1945) and Hieromonk Andronik Nikolsky.

In 1897, the Russian Orthodox Mission, headed by Archimandrite Khrisanf, started work in Korea. During the two years of its activity about 6,000 Koreans were baptized. Within a short period the principal prayers, the Creed, and the Ten Commandments were translated into Korean [31, p. 731].

In the second half of the 19th century much work was done in Palestine, Constantinople and among the Nestorians in Iran (the Urmia mission) by Bishop Sofoniya (Sokolsky; † 1877) of Turke-

stan and Tashkent. Among his books the following should be mentioned: *The Contemporary Life and Liturgy of the Jacobites and Nestorians* (St. Petersburg, 1876) and *Excerpts from a Service Diary in the East and West* (St. Petersburg, 1874).

The fruitful work of Archimandrite Antonin Kapustin constitutes a whole epoch in the history of the Russian Orthodox Mission in Jerusalem which was started at the end of the 18th century.

The Orthodox missions still live and work in the modern world. The Russian Orthodox Mission in Jerusalem, besides its duty of representing the Russian Church at the Patriarchate of Jerusalem and strengthening the links of the Eastern Patriarchates with the Russian Church, bears witness to its constancy to Orthodoxy among the other confessions in Palestine. By tradition, the mission consists of monks. Its activities occupy a noteworthy place in the history of the Russian Church. Many eminent hierarchs and superiors of monasteries of the Russian Church were placed by the Church under obedience there as members, assistants or heads of the Jerusalem mission. During the last several years the mission was headed by the present Father Superior of the Trinity-St. Sergiy Lavra, Archimandrite Ieronim Zinoviev (the Lavra's superintendent dean, Archimandrite Evseviy Savvin was secretary of the mission); the Father Superior of the Pskov-Pechery Monastery of the Dormition, Archimandrite Gavriil Steblyuchenko; and the Father Superior of the Dormition Monastery in Odessa, Archimandrite Serafim Tikhonov. At present the responsible position of Head of the Russian Orthodox Mission in Jerusalem is held by Archimandrite Nikolai Shkrumko.

In our days the activity of the Orthodox mission in Japan is as impressive as ever. Regenerated in the 1970s it has made great strides in its endeavours for Christianity.

In our day Orthodox monks carry out their ministry in more than one continent: they work in parishes in Europe, America, Canada and Africa; they take part in ecumenical meetings with theologians and workers of non-Orthodox Churches; they have a mission, in the full sense of the word, in Africa. The

missionaries of the Eastern Orthodox Patriarchates, in particular those of Alexandria and Antioch, and of the Archbishopric of Cyprus, did a great deal in the 1940s, 1950s and 1960s towards the conversion of Africa to Christianity and the foundation of Orthodox communities there. *Orthodox Christianity*, a book which came out recently in Hungary, reports that "in recent years Orthodoxy has been accepted by peoples in Africa, including Ugandans, Kenyans and Tanzanians" [33].

In 1935, the Greek Orthodox Bishop Daniil Mikhail (Church of Alexandria) arrived in Kenya from North Africa and ordained two priests and two deacons for the African Christians from among their own people. In 1952, there were already 350 Orthodox parishes in Kenya. Since the country gained independence in 1960 the number of parishes has increased and thousands of people at a time have been baptized. For example, during the visit to Kenya of His Beatitude Archbishop Makarios of Cyprus six thousand people were baptized in two days. A theological seminary has been opened in Naitak.

The spirit of Apostolic Acts still flourishes in the monasteries on the island of Patmos. The monks go out to work as preachers and pastors in Africa, where they teach the unbaptized inhabitants [34].

Time confronts the Church of Christ with new tasks. The Church's work in the modern world speaks of the grace-endowed vitality of her traditions, which give priority to the longed-for Orthodox unity of Christian Churches. This is a difficult task which demands of the Orthodox mission both a profound understanding of the spirit and truth of Holy Scripture and also a personal act of faith, bearing effective witness to the life in grace.

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DIVINE LITURGY

The Great Entrance

The Great Entrance owes its derivation to the Early Church's practice of receiving the offering for the Eucharist in a place separate from the sanctuary called the offertory (Greek *prothesis*), or the diaconicon (today, the *prothesis* is in the sanctuary itself). The sacred vessels were kept in the diaconicon and it was there that the elements for the Sacrament were prepared. Because the elements were consecrated in the sanctuary, the need arose to carry them to the altar before their consecration. At first the Great Entrance was not particularly complex: it consisted of two acts—translating the Gifts and reading a prayer as the Gifts were placed on the table (altar).

The translation of the Gifts was carried out either by deacons alone, or by deacons with priests. The Order of Liturgy according to the Apostolic Constitutions states that after the catechumens leave the church and the faithful kiss each other "the deacons should carry the Gifts to the bishop at the *prothesis*" (i. e. the altar—*thysiasterion*, called the holy table. *Sobranie drevnikh liturgiy*—Collected Ancient Liturgies, Vol. I, St. Petersburg, 1874, p. 114).

In his Homily on Easter and the Holy Eucharist, St. Eutyches, Patriarch of Constantinople († 582), speaks of the same thing and quotes

St. Athanasius the Great: "Thou wilt see the Levites (deacons) carrying the bread and chalice with wine and placing them on the table" (Collected Ancient Liturgies, Vol. IV, St. Petersburg, 1877, p. 65).

These acts were simple at first—the preparation of the bread and wine for the Eucharist by the deacons and their placing on the altar by the bishop or priest—but gradually grew into a solemn rite, as we see from St. Dionysius the Areopagite's work the *Ecclesiastical Hierarchy*. After the catechumens and penitents have left the church, leaving "only those worthy of contemplating the Divine Mysteries", the elected from amongst the priestly order (deacons), together with the priests, offer the holy bread and Chalice for blessing on the divine *prothesis*, in the meantime all those gathered in the church intone a catholic hymn "which some call the doxology, others the Creed, and others—as I think more befitting God—call it the thanksgiving of the celebrant, as it embraces the Holy Gifts that have come to us from God" (Prof. Aleksandr Golubtsov. *Sobornye Chinovniki*—Cathedral Archieraticons. Moscow, 1907, p. 208).

The following centuries brought not only symbolism, but also more solemnity into the ritual of the Great Entrance.

Apart from the vessels that are essential for the celebration of the Sacrament, in the early days various sacred objects were also carried

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[34] Hieromonk Ioann Rodosavlevich. "Patmos, ostrov Otkrovenia, zhiyet i segodnya" — "Pravoslavni Misionar" (Patmos, the island of the Revelation of St. John; a living tradition — The Orthodox Missionary), 1973, No. 5.



"May the Lord God remember you all, Orthodox Christians, in His Kingdom..."

Archbishop Gedeon of Novosibirsk and Barnaul conducting the Great Entrance in the Cathedral of Sts. Peter and Paul in Tomsk

during the Great Entrance, such as the epitaphion, aer, ripidia, Sion or Jerusalem (a tabernacle, shaped like a chapel, for the Reserved Gifts), and other objects having sacramental significance. "After the Epitaphion," Prof. Golubtsov notes, "icons, the Gospel, the Service Book, the spoon, the lance, the sponge, the vessel with the newly blessed water on Epiphany, and other such sacred things were carried in at the Great Entrance. The hypodeacon often brought up the rear of the procession with the Gifts bearing the basin, and it was usually headed, as it is today, by the candle-bearer carrying a lighted candle and by bearers of hierarchal insignia—the omophorion, the mitre, the processional cross, crozier, and other requisites, the number of which grew with the increase of concelebrating hierarchs" (Prof. Aleksandr Golubtsov, *Op. cit.*, p. 220).

The Great Entrance was conducted with particular solemnity in Byzantium and Russia during the 16th and 17th centuries.

The Apostolic Constitutions and the writings of St. Dionysius the Areopagite indicate the hymns and prayers that were chanted during the Great Entrance in the Early Church, unfortunately neither of these sources cites their texts. One may suppose that the "catholic hymn" of the Great Entrance mentioned by St. Dionysius was not identical in all Churches, just as the stichera sung during the Great Entrance were different, even in the period when the Rules were first written down in the East (Prof. Aleksandr Golubtsov, *Op. cit.*, p. 209).

The singing of the Cherubical Hymn or one in its stead and the reading of the prayer "None among them... is worthy..." sometimes with the names of St. John Chrysostom and St.

Basil the Great in old Slavonic service books, were also included in the early ritual of the Great Entrance. In the 6th and 7th centuries the hymns: "We that in a figure answer to the Cherubim..." and "Thy mysterious Supper..." were sung everywhere in the East, and the hymn "Let all human flesh be silent..." is found in one of the oldest copies of the Liturgy of St. James.

Later writings beginning with the 10th century reproduce the Great Entrance with significant additions. Thus, a copy of the Liturgy of St. James (10-11th centuries) speaks of reading the prayer "O Lord of All, King of Glory..." over the incense during the Great Entrance (*Sobranie drevnikh liturgiy*—Collected Ancient Liturgies, Vol. I, St. Petersburg, 1874, p. 160), while the Patmos manuscript of St. John Chrysostom's Liturgy dating from 1260 has the priest read the 51st Psalm during the Cherubical Hymn, and then intone after the Gifts have been placed on the altar: "Fulfilled by the Holy Spirit" (A. Dmitrievsky, *Opisanie liturgicheskikh rukopisei*—Description of Liturgical Manuscripts, Vol. II, *Euchologia*, Kiev, 1901, p. 158). According to another copy of the same time, the priest goes into the offertory during the singing of the Cherubical Hymn, reading the 26th Psalm and censes the Gifts three times, intoning: "O heavenly King...", then he takes the Gifts together with the deacon, saying: "I offer these up to Thee, O Lord...". As the Gifts were being translated, the officiants intoned as they drew near to the Holy Doors: "Lift up your heads, O ye gates; even lift them up, ye everlasting doors." As they entered the sanctuary, they chanted "Blessed is He that cometh in the Name of the Lord", and as they placed the Gifts on the altar, "Praise the Lord with me and elevate His Name" (A. Dmitrievsky, *Op. cit.*, p. 173).

Many copies of the Liturgies also contain indications about the washing of hands during the reading of the 26th Psalm (from the middle) "I will wash my hands in innocency...".

The Great Entrance itself, according to some copies of the Liturgies, was conducted in silence, while others have it accompanied by the deacon's words "Lift, father" and the priest's answer "Lift up your hands unto the holy things..." (manuscript from Vatopedi Monastery, No. 133, 14th century); mentioning in prayer the Patriarch, secular authorities, the people, and so on (manuscript from the Jerusalem Library,

15th century); the reading of the troparia "...the honourable Joseph...", "In the grave of the flesh...", "For the Life-Bearer..." as the Gifts are placed on the altar, the second reading of "...the honourable Joseph..."; after the Gifts are covered by the aer, and the intoning of the words of the 51st Psalm "O be favourable and gracious unto Sion..." as the Gifts are censed with incense (manuscript of the Holy Sepulchre Library in Constantinople, No. 425, 16th century).

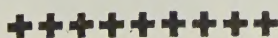
These, then, were the various details of the Great Entrance as it was conducted in the Russian Church as well judging by manuscripts that have been preserved. One 12th century manuscript of the Service Book says that while the Cherubical Hymn is being sung the prayer "None is worthy..." must be read, as well as the Psalm for the washing of hands. After the Gifts are carried in, the priest bows three times before the altar, then says: "O priests, give thy blessing". The officiants after bowing answer him: "Many years to thee, father. The Holy Spirit shall come upon thee, and the power of the Most High overshadow thee, and pray for us, O holy father". The presiding priest answers them: "May the Lord remember thee (you) in His Kingdom now and for ever and world without end" (Aleksandr Gorsky and Kapiton Nevostruev, *Description of Manuscripts*, III, p. 1-6).

Thirteenth-century service books indicate that the 51st Psalm was to be read during the Cherubical Hymn and the prayer "Heavenly King..." after the Great Entrance, and 15th century service books have the priest reading the Cherubical Hymn three times before the Great Entrance, as is the practice today.

Sixteenth-century service books prescribe the priest and deacon to intone the prayers "O Lord, cleanse me a sinner", "Thou Who hast created us, O Lord, have mercy upon us", and "Forgive us our countless sins, O Lord" at the prothesis before the Great Entrance. Then the officiants raise the vessels with the words "Place thy hands on the holy" and begin the Great Entrance intoning the formula of commemoration: "May the Lord God remember us all in His Kingdom...". When a bishop or secular authority was present the formula was more complex.

Seventeenth-century service books affirm the elements of the Great Entrance that enter into today's practice.

Archpriest ALEKSANDR SLOZHENIKIN



Religious Workers for Lasting Peace, Disarmament and Just Relations among Nations

"Our heightened awareness of the realities of life prompts us representatives of different religions to hold conversations, to make joint decisions and to pursue a common course of action..." These words from the welcoming address by His Holiness Patriarch Pimen of Moscow and All Russia to the participants in the World Conference of Religious Workers, held in Moscow between June 6 and June 10, 1977, could have stood as a preface to the recently published volume: **World Conference: Religious Workers for Lasting Peace, Disarmament and Just Relations among Nations**. It was prepared for publication by a team of authors—representatives of the Russian Orthodox Church, of the Muslim Board for Central Asia and Kazakhstan, and of the Central Board of the Buddhists of the USSR. It opens with a message to the readers by the conference's initiator: His Holiness Patriarch Pimen, and contains an extremely comprehensive selection of the materials presented at the conference: the concluding official documents adopted by the participants, the papers, greetings and replies, addresses and speeches.

The messages and communique are published at the beginning of the volume (pp. 9-27), constituting its first part. Its second part opens with the introductory address by Metropolitan Yuvenaliy of Tula and Belev (now Metropolitan of Krutitsy and Kolomna)—"Path to the World Conference".

After this the volume takes the form of a diary of the five days of the conference, the basis for whose work was provided by the detailed paper read by Mufti Ziyautdinkhan ibn Ishan Babakhan, Head of the Muslim Board for Central Asia and Kazakhstan (USSR) (pp. 50-72). The three groups of problems reviewed in Mufti Babakhan's paper were developed and given closer treatment in the papers by his co-speakers: Canon Raymond Goor (Belgium)—"Disarmament" (pp. 72-81); Metropolitan Paulose Mar Gregorios of Delhi (India)—"Justice among Nations..." (pp. 81-96); Dr. Stanley J. Samartha (WCC, Geneva)—"Religions in the Quest for World Peace" (p. 126-130); Canon Dr. Burgess Carr (Kenya)—"For Lasting Peace" (p. 130-136), and Bishop Emilio de Carvalho (Angola).

The course of the discussions in the three working groups is briefly summarized on pp. 96-125. The results of the meetings held by each religious group are summarized in their reports (pp. 163-172).

The collection is presented as a slim (181 pp.) small-format volume, with an eye-catching soft cover, and it contains about thirty photographs of the conference. It is being published in Russian, English, German and Arabic.

IRINA ULYANOVA

(Continued from p. 63)

on the life and the path taken by the then movement for the Czechoslovak Church, is the subject of Father Štefan Horkaj's article "A Great Son of the Serbian People". Together with Bishop Gorazd, Bishop Dosifej did much to organize the Orthodox Church not only in Bohemia and Moravia, but also in what was then Bucovina and in Eastern Slovakia during the period after World War I.

There is an article on the theme of ecclesiastical art (in Russian) by V. P. called "The Gos-

pel Cover", which deals with what is little known in the fine art of the Church, especially Russian.

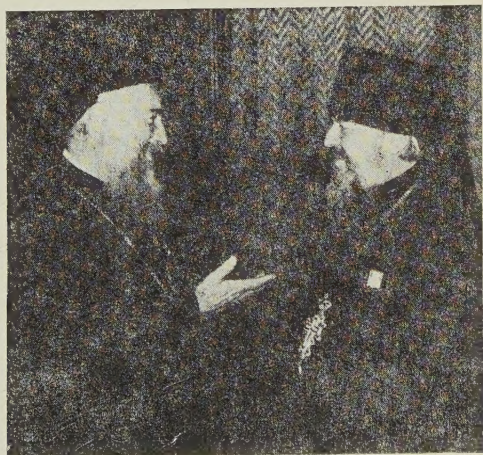
The article by Dr. Vladimir Buchta is devoted to a description of the architecture of the famous Church of St. Sophia, the Church of God's Holy Wisdom, in Constantinople and its significance in the life of Universal Orthodoxy in the past.

In Ukrainian there is an article by J. Vakula entitled "Relations Between Byzantium and Kievan Russia".

Archpriest Dr. PAVEL ALES



60th ANNIVERSARY OF THE RESTORATION OF THE PATRIARCHAL
SEE (1917—1977)



Our distinguished guests, participants in the celebrations, during an interval in the solemn meeting held on May 25/26 1978

